

# The American Friend

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## What I Want this Christmas

I BELIEVE with all my heart in the spirit of Santa Claus, which describes in a popular way something of the spirit of the Christ Child. I love to see the joy of little children, the smiles of older folks who know so many serious days during the year, and the sense of good will and fellowship prevalent. I want, as it were, to "hang up my stocking" this year, with the little folks.

I want, first of all, to come to understand something of the tremendous import of the Nativity. It marks an era. God has put an end to the vague imaginings of man, the falsely grounded expectations, the worldly desires that centered around the thought of a coming Messiah. God is with us! History and the thought of man take a new turn.

In this troubled year, moreover, I want to broaden out my life so as to sense, like those of old, the glory of the Lord shining round about me. Let me hear the words of a herald angel in my heart, the songs of a heavenly multitude singing in my mind, the first whisperings of new hope, the beginnings of undared possibilities. I would see a Star to lead me on; I would make my own pilgrimage.

I want, this Christmas, the gift of increased brotherhood, fellowship, and good will. I want to feel in my heart the warmth and stirring of undreamt-of love and the arousing of new capacities for discipleship. Would that I might learn how to give myself to those who

look not for worldly gifts, nor desire to collect the trinkets of a passing day! May I have the priceless gifts of peace and deep content within my heart. Give me, O God, grace and mercy, and quietness of spirit, the deep, solid satisfaction of communion with Thee.

I want, this Christmas, gifts of unselfishness, helpfulness, and skill to render unto others what they most need. I want eyes to see those who are cold and sick and needy and unbefriended. Let me not go to my place of worship, and pass by stricken and desperate fellowmen! Let me not decorate the hemlock, and heed not the bareness of my brother's life! Let me not sing the carols of Yuletide, careless of the lives of those who cannot bring a song to their lips. Let me not give the gifts of merchandise and withhold the sacraments of love and service and sincere fellowship.

O little Child born in Bethlehem, come to my home today! Forgive the hypocrisy of my halting worship, the shallowness of my thought of Thee, the real paltriness of my most pretentious offerings, the misunderstandings of my mind, the weakness of my will, the failures of my spirit.

I would have Thy gift of generous, forgiving love, that I may go out this year, and bring a real Christmas to those who most need Thee. O little Child of Bethlehem, be born in my heart today!

RICHARD K. MORTON.  
Rockland, Massachusetts.



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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## THE A. F. S. C. VISITS NEW YORK

The November meeting of the American Friends Service Committee was held on Saturday, the thirtieth, at the Twentieth Street Meetinghouse, New York City. Following the afternoon session of regular committee business, New York and Philadelphia Friends, numbering around 250, joined in a fellowship dinner, at which L. Hollingsworth Wood presided. J. Franklin Brown and Karlin Capper Johnson spoke on the spiritual significance of the sessions of the Five Years Meeting.

Mary Goodhue Cary, widow of Richard L. Cary, who served several years in the Friends' Centre in Berlin, addressed the meeting on the historical development and significance of the Quaker movement in Germany. It is thought that William Penn probably visited Germany twice during his lifetime, and that Quakerism as such was organized about the close of the Eighteenth Century in the western part of the Rhineland. This movement was stamped out as a result of the Napoleonic war and organization of the empire.

Mary Cary told of the difference in spirit manifested in the German Yearly Meetings in 1933 and 1935. An indefinite sense of uncertainty hovered over the Meeting in 1933 which had been dissipated by a clearly defined sense of direction in 1935.

## NEW QUAKER SCHOOL IN HOLLAND

"From Ommen comes cheerful news," writes Helen Dixon of the new Quaker school in Holland. They are paying their way, improving the comforts and conveniences, thanks to the self-denying attitude of the staff, and are 'full-up' with pupils (over seventy in number) so that no more eager applicants can be accepted without building alterations. Naturally the greater number of pupils are German children; yet the school, under Katerina Petersen's leadership, is eager to keep up its international character. In addition to the fifteen Dutch children, it would gladly welcome some more English and American pupils whose fees would help to tide it over money difficulties and who would add greatly to a true international spirit and at the same time enjoy the life and 'friendly' atmosphere that pervades the place.

"The small group of Friends there are glad now to be recognised as a Particular Meeting under the Holland Yearly Meet-

ing and it seems likely there will soon be additional attenders if not actual members added to the group.

"Louisa Jacob is shortly returning to Nurnberg after a holiday in England and Ireland. She will be warmly welcomed back, for the little group there has sadly missed the Friedrichs and others who have left the city, and as an additional blow Adolf Baumann has been laid aside by illness. Still, others have come in; and the group is carrying on valiantly though they will have to spare Louisa Jacob again before long—when she goes to Vienna to take Emma Cadbury's place while Emma Cadbury takes her holiday in America.

"Frankfurt too is quietly and steadily carrying on its work with Rudolf Schlosser as head of the Quakerheim, and Leonore Burnitz, Clerk of the Meeting. Many people come to the Heim for comfort, counsel, and sympathetic fellowship."

## RECENT A. F. S. C. APPOINTMENTS

Early in the new year, Dr. Albert P. and Anne Haines Martin, and their younger son, Richard, will sail for Germany to begin a one and one-half year appointment as the American representatives in the Friends' Berlin Centre. Dr. Martin is assistant professor of German at Brown University, which institution has granted him a leave of absence for this service. He has travelled abroad extensively, particularly in Germany, and in 1917 was awarded a fellowship for study in that country which the outbreak of the World War prevented his accepting. The Martins were formerly members of Swarthmore Monthly Meeting, but have transferred their membership to the newly formed Providence, Rhode Island, Meeting, in which they are very active.

Alfred Haines Cope, a young Friend from West Chester, Pennsylvania, and a member of Philadelphia (Arch Street) Yearly Meeting, has been appointed an A. F. S. C. worker in the Chicago, Illinois, area, where he will begin his duties among Middle Western Friends the last of this month. Executive responsibility for one of the three Institutes of International Relations held in the Midwest, that at Northwestern University, will be assumed by him. Alfred Cope is a graduate of Earlham College, class of '34, where he took a prominent part in student journalistic and forensic activities.

About a year ago, Mahlon and Vivian Harvey, in recognition of a field of service that continually unfolded before them, enlarged their home sufficiently to permit them to offer hospitality to a few paying guests, especially those interested in Friends' work, an expansion made possible, largely, through a generous financial grant from English Friends. The domestic responsibilities of such a project—to date the Harveys have entertained approximately three hundred people—have necessitated help for Vivian Harvey. A German girl filled this post for the past year, but an American girl, Barbara Allee, will sail this month on the *S. S. Bremen* to take her place. Barbara is the daughter of W. Clyde and Marjorie Hill Allee, of the 57th Street Meeting, Chicago. She was graduated from Westtown School in 1934 and is now a Sophomore at Earlham College. In addition to "daughtering" in the Harvey home, she will continue her studies in French and take part in the life of the Paris Centre as way opens.

## CLOTHES! CLOTHES! CLOTHES!

The Clothing Committee reports that since July of this year, 130 pounds of wool for knitting have been sold and about four dozen completed sweaters received for distribution in the coal fields. Although many bales of clothing, of both new and second-hand garments, as well as 100 pairs of shoes, have been shipped to coal camps for destitute families, the need is far from filled. Clothes! Clothes! Clothes! Most particularly layettes and shoes, but garments of almost every description are urgently needed. Yes, even evening gowns of substantial material are transformed into suitable apparel at the Institute at Pence Springs—thus reversing the caterpillar-to-butterfly cycle! Even good honest rags are welcomed; under the manipulation of patient fingers they take a new lease on life as sturdy rugs.

## NEW GERMAN QUAKER HYMN BOOK

"Our little German beginning at a Fellowship Hymn book, called 'Lieder der Freunde' was published this month and bids fair to be a help in the coming winter," writes Gwen S. Catchpool (English) from the Berlin Centre. "Already a group has met in Berlin to learn the hymns and really make them their own. As we sang I realised forcibly what a power to uplift these hymns have, and what the great hymns we know by heart have meant in times of difficulty.

"An International Quaker Centre is a magnet for visitors from other countries, and Berlin has its share. In the last minutes of the Berlin Centre a report covering the previous seven weeks men-

(Continued on page 525)



# THE AMERICAN FRIEND

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## And Shining Stars!

SOMETIMES a few words—a brief sentence or a mere phrase—fairly leap at one from a printed page casually scanned. We picked up one of our periodicals the other day. In referring to the Last Supper, a writer said, "Christ and his disciples came out into a night of black shadow and shining stars." There we have it, we mentally exclaimed—the unerring message for this hour. We had been meditating upon what Christmas may mean specifically for such a time as this. In these few words we seemed to find an answer.

"Into a night of black shadow—and shining stars." Here we have a graphic picture of humanity's long pilgrimage from darkness toward the light. It is a striking picture not only of the long pilgrimage but of the particular situation at almost any given time—and most certainly of the present time. We continually struggle with the forces of darkness and night about us, but we look ever upward, if we struggle with assurance, to the shining stars of eternal hope.

In the childhood of the race, men looked about them with fear and trembling. They seemed to be waging a war for existence with the powers of evil that must be appeased if they could not be overcome. They felt themselves to be living in the shadows of a cruel and forbidding world. In a mysterious realm far beyond them gleamed the vigilant sentinels of the heavens, symbols of the light and majesty and security of which they felt in so great need. What wonder that men came to study and worship the stars as guardians of light that would help free them from the fearsome terrors that beset them round about?

With the process of the suns, man came to understand better the world in which he had been placed and which he had been commissioned to subdue. Gradually he had dominion over creation about him. Nevertheless his problem of existence seemed ever more difficult and complex as he travelled upward on the road called civilization. While the sons of man subdued the earth, they failed to establish dominion over themselves—over their own spirits and passions. Wisdom did not increase in proportion to knowledge. Thus, ever beleaguered by principalities and powers that menaced and exploited him, man still felt lost and undone. He still raised his eyes to the arching dome of the heavens, lifting his heart in prayer to a

Power that was greater than he. God himself seemed enthroned among his stars of hope and healing.

How natural and how fitting then that a star should direct the path of the wise to the cradle of the world's yearning hope! And that out from among the shining stars should ring the angelic chorus proclaiming joy to the world and heralding the glad news to the lowly shepherds that a Saviour, Christ the Lord was born! How appropriate, too, that the continuing token of Christmas observance throughout the world is the sign of a star!

Is all this anything more than sentiment, however appealing, and than imagery, however beautiful? Rarely if ever in modern history, has the world groped in a night of blacker shadows at Christmas time than right now. What does it mean to add, "and shining stars"? What more than a pretty figure of speech carries us in our desperate straits from the shining stars to the god Immanuel—the Prince of Peace? Is there more than sentimental symbolism in voicing our spiritual aspirations in terms of these starry beacons of the night? What, may we well inquire, do the stars imply that speaks to our condition in a world that seems too much for us?

1. In the darkness and uncertainty of night, the stars give direction and guidance. Relatively, they are fixed and immovable. They mark our section corners—they establish the lines of our universe. When men are lost and know not their way, they seek the compass of the heavens, and happy are they if the North Star is visible. Need we more than suggest how sorely is humanity in need of guidance from above as it gropes through the shadows of tension and turmoil? Why will men not look for direction to the Polar Star of the Universe? Some call it the Moral Order—and others call it God.

2. The shining stars stand for light with all its beneficence. Blessed Light! How it dissipates the phantom forms of the dark, illuminates the hidden corners of doubt and fear, and cheers us with a sense of companionship! In primeval days, man deified light as the conqueror of the powers of darkness and evil. It became saviour to him. What of the "wise men" of our night of black shadow? Do we celebrate, in spirit and in truth, the coming of our light and our salvation?

3. "Star of wonder!" With all our dependence



upon the stars for guidance, for light, for the radiant beauty of their galaxy in the heavens, for the sense of assurance they give us, we are still lost in wonder at them. They speak with some mystery of truth beyond which is more than we can ever know or comprehend. So to our feeling of appreciation is added that of awe. As we bow in adoration at the lowly manger of Bethlehem, thankful for our saviour and companion by the way, do we not also bow in reverence to One whose wisdom and righteousness are greater than we can ever understand? Is it not just such awe and reverence, a sense of wonder, of which the world stands in such great need today?

4. Above all, the stars are symbols of the Eternal Goodness. They represent the fixed order, the law and harmony of the universe. The stars in their courses still fight against the Siseras of force and tyranny, however much they seem to flourish for the time. Though it appears that truth is on the scaffold

and wrong is on the throne, we may still have faith that "that scaffold sways the future and behind the dim unknown standeth God within the shadow keeping watch above his own." To declare this faith is not to expound a soft, enervating doctrine of "sweetness and light." It is rather a call to heroic struggle, in the assurance that whatever befalls us, or whatever the immediate issue, we may ally ourselves with the Eternal Righteousness, against which the forces of evil cannot finally prevail.

It does not require a vivid imagination to see in the world's night at this Christmas season shadows as black as those through which Christ and his disciples made their way to the garden of decision. God grant that the nations may be spared another Gethsemane. Whether spared or not, may we who have named His name raise our eyes steadfastly to the shining stars, symbols of Christmas joy and peace.

# The Christ Upon the Threshold

## A Christmas Meditation

THERE is one sentence in the Christmas story which carries a tragic ring about it. It is that which tells us that "there was no room for them in the inn." The very first door to which the Incarnate God came was closed to Him! How little that inn-keeper knew what he was doing! Had Joseph come with a train of camels and a retinue of servants, would the reception have been so cold? But instead just a man!—a journeyman carpenter and his woman, and she in a condition that, whilst it called for pity, also called for service—and the door is closed! How typical of our world! Especially of the world of that time, we are tempted to think, yet are we sure? Is the world much kinder, really, to the poor today, and to the children of the poor? In one way—yes, but in another—no. Yes, because the coming of this Holy Child has created a kinder spirit, and made cruelty less conspicuous. No, because compared with the vaster opportunity of modern life and its greater resources, resources which this same Christ has created, the continued exclusion of the poor from the means of life is the more cruel and the more guilty. So, before we point the finger of scorn at this inn-keeper, we had better examine our own relation to this humble Christ of the poor.

Christ is ever knocking at new doors. Never again, perhaps, was He quite so helpless before a closed door. Yet it has never been His policy to force a way. This Christmas time He will knock at many such doors, for He is ever seeking fuller incarnation. The first incarnation was not an end in itself but a means to an end. It takes more than one life and mind to manifest the Christ. It is the teaching of the New Testament that it takes more even than Jesus of Nazareth. It demands a Divine Society, a Holy Fellowship of devoted lives, to provide Him with an adequate body. This is a very wonderful and thrilling idea. Scientists have sometimes urged us to believe that the goal of nature is to produce the perfect man, the type to which all partial realisations are to be ruthlessly sacri-

*This searching meditation appeared last year in the London Friend, from the pen of Albert D. Belden, a well known writer of deep spiritual discernment. With the near approach of another Christmas season, may each of us make it a personal meditation.*

ficed. Even so acute a thinker as George Bernard Shaw believes that the goal of creation is a super-man, but the teaching of Scripture is that in Jesus the perfect man has arrived. In Jesus the Super-man has appeared and now all His concern is to produce the perfect humanity and realise the super-race—a spiritual fellowship which shall be His body—the habitation alone worthy of the ever-

living Son of the Father. This is the true goal of the drama of redemption.

Hence Christ knocks for admission at all hearts. He seeks birth in you and me and every man, and the outward birth is stultified, all its Divine value held in suspense till Christ is formed in you and me, and is manifested in our richer, truer, holier fellowship. But when He knocks on the door, will there be room for Him in our inn?

We are warned that He comes unexpectedly and in very humble guise. Who, in this first story, would recognise Him hidden within the holy mystery of motherhood? It was only a poor woman that they turned from the door, yet they shut it in the face of the Eternal Son of God, their only hope, the Light of all the World. Jesus Himself took up this warning in later life, and urged it repeatedly upon his hearers. "I shall come," He said in effect, "and you will not recognise me. I shall be as a thief in the night." What a simile for the Son of Holiness to use! "I shall be in prison and ye will not visit me. I shall be naked and ye will not clothe me. I shall be hungry and ye will not feed me. Wherever you fail humanity, you will be failing Me." For this reason we should never find tolerable the frequent modern tendency to sneer at humanitarianism as though, apart from religious and theological associations, it had no value. Even some modern preachers seem prone to this kind of thing. They are so pre-occupied with the Divine dignity of Jesus that they do not recognise Him in the simple and patient humanity which, without stopping to theologise, takes effective pity on God's suffering and



defrauded poor. We never shut out humanity from our hearts but we close the door on Him.

We are warned further of the manner of our excluding Him. It is a tragedy that can arise through simple carelessness and even with good superficial reasons. The inn was full! A new tax law was in operation, people were travelling in Palestine as never before. What can an inn-keeper do more than fill his inn? Yet had he but known, would he not himself rather have slept in the stable than refused the Son of God birth beneath his roof? Just full up!—that is all, and what glory sacrificed! It is just such pre-occupation that is our peculiar modern danger. This new world of ours is full of so many things and the many things are all so good to have, that the good easily excludes the best. Christ is homeless from many a heart to-day simply because those hearts are full, not of evil things but only of other things. Yet one cannot both exclude Him and possess Him.

There is an interesting story of Mendelssohn which tells of his wandering through our English countryside until he came to a little church with an exceptionally fine organ. He asked permission of the village organist to be allowed to play. Very pompously and very reluctantly the village potentate gave permission, but after the unknown visitor had played, the organist cried with astonishment, "Who are you? What is your name?" "Mendelssohn," was the reply, and at the magic name the unhappy man beat his hand upon his head crying, "To think that I nearly refused you consent to play my organ! Oh Master, forgive me." But, alas, how often do we refuse the Supreme Musician access to those living instruments upon whom He would fain play with such Divine art!

In a poem of poignant satire, G. Studdert Kennedy has suggested that the mere indifference, the pre-occupation of the modern soul may be as cruel to the Lord Christ as the ancient cry of "Crucify Him."

"When Jesus came to Golgotha they hanged Him on a tree,  
They drove great nails through hands and feet, and made  
a Calvary,  
They crowned Him with a crown of thorns, red were His  
wounds and deep,

For those were crude and cruel days, and human flesh  
was cheap.

When Jesus came to Birmingham they simply passed Him  
by

They never hurt a hair of Him, they only let Him die;  
For men had grown more tender, and they would not give  
Him pain.

They only just passed down the street and left Him in  
the rain.

Still Jesus cried, 'Forgive them, for they know not what  
they do,'

And still it rained the winter rain that drenched Him  
through and through;

The crowds went home and left the streets without a soul  
to see,

And Jesus crouched against a wall, and cried for Calvary.

But we exclude Christ also whenever we reject the known and felt ideal of human character—whenever the Spirit who is truth and love and justice comes knocking on our heart's door and is denied. Careless of truth, hugging pleasant prejudice, irritated by the challenge of new thought, shutting the door of one's mind, let us beware! For in that unwelcome truth may be the very person of the Lord of Heaven. In every disloyalty to those near us or those afar, He is excluded. Whenever Love is denied, the little Christ Child is turned away into the dark, weeping. Wherever justice is distorted, wherever the innocent are cast down, we may hear the voice of Christ saying, "As ye did it unto the least of these, ye did it unto me."

But the contrary of all this is true too, wherever truth, love and justice are welcomed whole-heartedly, there is a mighty coming of Christ into the heart and life. Our Lord is ever coming again. He came in a quite peculiar way to the age of Luther in the rediscovery of the infinite value of the individual soul in the sight of God. He came peculiarly to the age of Wesley, and Wilberforce and Shaftesbury, with its emancipation of a host of humanity from sin and slavery and greed. He came also in George Fox and the rediscovery of the "Inner Light." And in our own time He is speaking in quite a peculiar way in the great twin issues of Peace or War, of Social Justice or Anarchy. "Today, if you will hear His voice, harden not your hearts." Once again Christ is knocking at the door. Will there be room for Him this time in the inn?

## The Simpleton—A Christmas Legend

Vivian T. Pomeroy in the Christian Register

THE night was very still. A great star burned in the east. The shepherds lay on the hillside, speaking softly to one another. One shepherd spoke more loudly. "If this be the night Messiah is born," he said, "how shall we poor shepherds go and worship? We cannot leave the sheep. Yet happen it will never come in our time. Naught in our time but these heavy taxings."

"Grumble not," said another. "Something within my heart telleth me that this night we shall see a great marvel; for doth not that foolish one, Amos, pass this way, walking as ever by his ass laden with burdens for the village folk?"

"Aye," said the first shepherd, "but how will a poor carrier, who hath not the wits to turn many coins for himself, do aught to help us?"

"Amos is a simple one, verily," said the other, "but he hath good nature, and he will tether his ass and look to our sheep, while we go and worship."

"Verily, thou hast a mighty thought," said the third shepherd, "for it must be that we shepherds go and offer gifts—a lamb for the little prince, and a full-fashioned

crook, and a fleece—the best of the flocks for his holy feet. Who of all the shepherds should go, if not we?"

These men thought no ill of themselves, as the star burned yet more brightly. Only shepherds were they, but in their way and in their task the best thereof. Simeon, a great hand at lambing time; Josias, the first to brave any dangers; and Reuben, skilled in all ailments of the animals. There were no shepherds better than these men. They were the foremost of their kind. Indeed, it was fitting that they should be with kings this night of nights, to greet their Holy One come to save a weary land and gather a broken people.

"Hark!" cried Simeon. "I hear Amos. Poor fool! he singeth to himself. He will never be aught but a simpleton, his hand upon the neck of an ass that muncheth when the burden is light and stumbleth when it is heavy. Amos and his ass—poor brothers. Never shall they see Messiah; but it were better so. For who should there be left to fetch and carry for the citizens? Hark! he cometh away from the star. He goeth together with his ass towards the



furthest village, bearing his burdens; and he will not be back till three days are gone."

The shepherds stretched themselves; and over the hill came the dark and patient head of the ass and the sturdy form of Amos the carrier.

Amos was neither of great stature nor small; of great beauty nor ugliness. His eyes were somber, and patient, too; for he bore with some fortitude the many curses of those whom he could never serve fast enough. He plodded from valley to valley, over the hills and the little plains; and now he had paid his tax to Rome and was journeying again to the village beyond. The shepherds hailed him, and he stopped, his slow smile spreading over his face.

"Seest thou the bright light? Hearest thou the singing of the heavens?" said Josias. "Knowest thou that this night Messiah is born?"

"Aye," said Amos, and his voice was patient, too. Not a herdsman, this, who thought well of himself; only one whose duty kept him low and willing. "Aye, they say Messiah is born and yonder is his star. I fain would have stayed; but I must be on my way."

"Nay, but thou must abide here for one hour," said Simeon. "Only for one hour. We, the first of our kind, must go with our gifts. Bide here and look thou after our sheep; so will we reward thee at the spring of the year."

Amos tethered the ass to a little scarred bush, and said: "Pay me nothing. I will stay one hour for good shepherds; and, as ye kneel, say a prayer for me. I have no gift, and I am but a burden-bearer. It is not meet that I should go with kings. Go ye then; but tarry not too long, lest the ass and I should receive stripes in common."

As he spoke, there was a great flood of music in the night; and the men, folding their hands, knelt upon the ground; and then, drawing their shepherds' fleece around them, they stood again and went in great haste down the hillside towards the village, which at this time was crowded with those who must pay heavy taxes to their Roman lords.

What they saw, all the stories have told again and again—the kings; wise men; the stable; the cattle; the mother; the child. How well everyone knows the story of the ages!

Amos sat among the sheep. In his heart he would have been with the shepherds. But he was only a poor fellow, owning only an ass. What could he offer in company with kings? He had nothing but his humble heart, and that he did offer there under the starry sky. And then, going to the tethered ass, he spoke: "And thou, too, foolish one—thou art but a beast of burden and hast no part in great happenings. Mayhap the Lord of the Highest hath no place for fools." And, leaning his head against his beast, he dozed a little and dreamed of a land of pure delight; then, waking, gave thanks to God for all good things, and most of all for a hope of Peace for his people.

Towards morning the shepherds returned with a tale of wonder. Amos listened. He marveled, and then went his way. It would be three days, and then he would come that road again; and maybe he would go near the place where the young child had been born—so strangely born.

Three days passed. The laden beast and the carrier, Amos, came slowly over the hills and down the tracks into the village. His burdens delivered, the carrier and his beast plodded towards the place where there had been a star. There was no star any more. There was no light of wonder save the morning sun; no glory save the bright air. A wind blew through broken walls; and there among the unheeding cattle sat a mother and a man and a child. The father had care upon his brow.

Amos felt within him a great sorrow. Messiah was gone. But this poor family in such plight—the child new-

born. And the man spoke to Amos and said to him that Herod, king of that region, had ordered the death of many babes. "We must be gone from here," he said, "and make flight; but how shall we? We are needy folk who have nothing."

The mother hushed the child, and Amos was filled with a greater pity than he had ever known. Quickly he said: "Take this ass and go into Egypt. There safety awaits you." And very gently he urged the young mother, and helped lift her upon the ass's back; and the father walked beside.

The ass looked at Amos as if to say: "But thou, too!" "Nay!" said Amos. "Go! Thou art all I have. I will carry thy burdens. Carry thou these three most dear." And he caressed his poor friend and let him go.

Slowly they went—the mother, the babe, the father. And Amos stood behind them in the way, and his heart smote violently against his thin body. For, as they went, a light shone round about them brighter than the noonday sun; and yet he scarcely knew what that light was.

Amos turned and went back to the village. Then and after he walked alone; and the burden he bore alone was heavy, and men cursed him for a poor fool who had lost his ass. But there were some who said they saw a light around the head of the carrier; and others made merry and said that one so simple could not be blessed.

Amos went all his ways with peace in his heart. He did not know that you and I and countless others would sing this Christmastide:—Glory be to God! He hath put down the mighty and hath exalted them of low degree.

## The Mystic's Christmas

By John Greenleaf Whittier

"All hail!" the bells of Christmas rang,  
"All hail!" the monks at Christmas sang,  
The merry monks who kept with cheer  
The gladdest day of all their year.

But still apart, unmoved thereat,  
A pious elder brother sat  
Silent, in his accustomed place,  
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried.  
"It is the blessed Christmas-tide;  
The Christmas lights are all aglow,  
The sacred lilies bud and blow.

"Above our heads the joy-bells ring;  
Without, the happy children sing,  
And all God's creatures hail the morn  
On which the holy Christ was born!

"Rejoice with us; no more rebuke  
Our gladness with thy quiet look."  
The gray monk answered: "Keep, I pray,  
Even as ye list, the Lord's birthday.

\* \* \* \*

"I listen, from no mortal tongue,  
To hear the song by angels sung;  
And wait within myself to know  
The Christmas lilies bud and blow.

"The outward symbols disappear  
From him whose inward sight is clear;  
And small must be the choice of days  
To him who fills them all with praise!

"Keep while you need it, brothers mine,  
With honest zest your Christmas sign,  
But judge not him who every morn  
Feels in his heart the Lord Christ born!"



# Friends and Christian Education

## The Presentation at the Five Years Meeting

IN introducing the subject of Christian Education, Homer J. Coppock, General Chairman, declared that what was needed in this field was a clarification of objectives and a knowledge of the ways and means to pursue them. Five claims of the Commission members were presented: that church and school must cooperate in bringing to students the "abundant life"; that a general interaction between our meetings and schools is essential so that our youth can pass easily from one to the other; that an acceptance of the theory and practice of education for all, in all areas of life, should be fostered; that the primary basis of Christian education is not learning, but knowledge of the various phases of living; and that present opportunities for the development of Christian education through Friendly channels are great.

### OUR SCHOOLS AND COLLEGES

J. Herschel Coffin, Chairman of the Sub-Commission on Our Schools and Colleges, gave a condensed resume of his comprehensive and thorough-going report. Stating that the motives of his commission section had been to formulate a philosophy of education in terms of our philosophy of religion, and from that to ascertain and rectify the discrepancies between that philosophy and our practices in everyday situations, he demonstrated that a realistic analysis of the Jesus-Way of life showed it composed of two objectives and one principle. These objectives are the abundant life for the individual, and the Kingdom for the group, while the principle behind them is love. Translating this into educational terminology and procedure will mean the erection of four goals in the realm of Christian education: personality development; creative home life; economic abundance; and democratic social organization.

In elaborating on these views, Herschel Coffin referred specifically to the four points made by George A. Badgley, a young New York Friend, who on Young Friends Night had delivered a stirring indictment of and a ringing challenge to our Quaker educational institutions and leaders. Asserting that "our Quaker concerns will be as futile as death unless Quaker youth is given a better educational opportunity," George Badgley had scored the "engineers of human learning" for being "shockingly unprepared" for their task, and had maintained that "the dogmatic opinions of a dying order control our colleges and schools," and

that our children are being fed the ideas and ideals of previous generations.

Herschel Coffin expressed the deepest sympathy with George Badgley's provocative expression in his point-by-point consideration of its four statements.

1. Education is the basic process upon which depends the success or failure of the practical application of our Quaker beliefs. The truth of this was demonstrated by a graphic figure of speech in which Herschel Coffin likened our educational system to the neck of the hour glass through which must flow all our Quaker ideas and ideals. If we cannot implement these through a long-time process of Christian education in all the departments of learning, we, as a Society of Friends, will be badly crippled.

2. While our educational system is closely tied in with our present social and economic order, it is, as yet, "in the wheelbarrow of inertia" in its social and economic teachings. In justification of this criticism, the Chairman of the Sub-Commission pointed out two dangers which beset us: The limits imposed upon our thinking by the "ethical assumptions of a nationalistic State, and the tendency—which can be offset by a Christian motivation of learning—for our educational system to become the mouthpiece of the privileged or of those who have axes to grind.

3. Our young people must be given, not a guarded and secretive, but a *liberal* education. In his whole-hearted agreement with this assertion, Herschel Coffin deplored the commonly held notion that liberal is a quantitative term. Liberal, in the true sense of the word, is relevant to one particular set of relations—human relations. It connotes "favorable to reform or progress"; it means freedom. That is the kind of liberalism we need in our educational system.

4. A renaissance in education must take place. Concurring heartily in this expression, Herschel Coffin ended his summary with an appeal to Friends not to deny their special fitness to be leaders in promoting this much-needed movement. "Historically, Friends have emphasized four great religious truths: the inner light, the indwelling spirit, the worth of the individual, and the democracy which flows from these. These historical emphases fit us in a peculiar manner to make our education functional. This peculiar fitness constitutes the special opportunity which Friends have of stepping into a position of leadership in Christian education. . . We know that

the desperate needs of humanity in this hour of spiritual and social chaos can be met only by the saving power of Christ as it regenerates our whole life, personal and corporate. For those to fail who have a special fitness to lead men to the Savior—along any path which to them is open—is a denial of Christ and a fresh crucifixion of the Master. We have a special fitness, including the path of education. Quaker education must be redemptive for the individual, opening out for him the abundant life; and remedial for society, exploring the possibilities for a better social order, and advocating practical means of bringing it into being."

Speaking from a background of more than fifty years of experience in the field of higher education, Dr. Robert L. Kelly, Permanent Secretary of the Association of American Colleges and Universities, declared that the theory of Quaker education is the best theory of education yet propounded. However, he averred, all of our theories do not work out in practice, and we are often woefully far from the attainment of our ideals. We cannot hope to change the present educational system, but we can *condition* it. That is our function as Friends. Throughout the country, Friendly teachers, both within and without our own institutions of learning, are conditioning ideas and practices. What is needed by our Society as a whole is a thorough, penetrating study of Quaker education. We must become aware of the problems inherent in our educational system, and must awaken to the tremendous responsibility for that system which is ours because of the implications of our Quaker heritage.

Ernest A. Wildman of the Earlham College Faculty, and a member of the Sub-Commission, advocated an extensive study of Herschel Coffin's report, which he called "the most important and significant thing of its kind yet produced." Education, to be of value, he asserted, must build personalities. Friends schools have long stressed this phase of education; through the impact of the personnel of their teaching and administrative staffs, rather than by any particular arrangement of study programs, they have devoted themselves to the increasing of personality among their students. Learning, by itself, is not adequate for meeting life situations; it must be functionalized for use in solving the problems of life; it must become a means to an end, not itself an end. Only thus can we attain



the abundant life for the individual and the Kingdom for the group.

Dr. Ramon Morell Agramonte, Director of the Holguin Friends School, Cuba, aided by Merle L. Davis, his interpreter, enumerated some of the complexities faced by Christian educators in Cuba today. The basic problem there, he maintained, is one of the relationship between secular and clerical schools. Since 1930-1931, government schools throughout the island have been closed, but, in the main, church schools have kept open. In their efforts to illustrate Friendly ideals, Friends Schools in Cuba have taken for their slogan, "No strike, no resistance," and teachers in those institutions are trying by precept and practice to convey this teaching to their pupils.

#### GENERAL DISCUSSION

TOM A. SYKES (N. C.): Some people have misinterpreted a previous remark of mine that "it was a pity we had gone further in the attainment of learning than in the development of great spiritual personalities." I meant this not as a slur on but as a boost to Christian education.

RAYMOND BINFORD (N. C.): I want to announce that the Board on Education is going to meet to consider the *whole* problem of education, from the cradle to the grave. The suggestions made at this Five Years Meeting will aid us in our task. I feel that we are on the verge of a new period when we shall implement our education to society. I want especially to express my appreciation of Herschel Coffin's report. I think its ideas should be put on an administrative basis, but I have one warning to sound and that is that what we do in education in the future must be founded on what has been done in the past. "We are standing on the shoulders of giants, and if we jump off we shall have to go away back in barbarism for a new start."

In closing the discussion on Our Schools and Colleges, the General Chairman referred to the Commission's statement of the thesis of its report, that we as Friends "should now effect a fusion of the historical ideals of authority, culture, and democracy—the three general ideals which have motivated the educational efforts of Christian civilization"; and the section Chairman reaffirmed his belief that only by functionalizing the learning process can the task of our schools, the erection of Christ-like attitudes in the lives of individuals and their expression in social contacts, be accomplished.

#### THE CHURCH AND ITS DEPARTMENTS

That the Five Years Meeting gave opportunity for a much needed reappraisal of the spirit, methods, and objectives of education in the Society of

Friends, as carried on within the meetings and radiating from them as a center, was maintained by the Chairman, Charles M. Woodman, in presenting some conclusions of the commission section on the Church and its Departments.

Asserting that only an adequate educational program in Quaker principles and history can keep us from losing our spiritual identity and our message for the life of today, he deplored the lack of such knowledge among so many of our members. The peculiar negligence of Friends in teaching their beliefs and customs in an intelligible manner was traced to the practices of early times when religious training in the Society was so largely directed by example and precept in the home and the local meeting as to make explicit instruction unnecessary. But today, with that former corporate nature of our group lost, we must recognize that Quaker ways will have to be studied in order that a loyalty to and a conviction of the worth of our message may be aroused and maintained among us. Viewed in this light, religious education becomes an integral part of our Quaker program of evangelism.

Defining the four periods of Quakerism as 1647-1700, 1700-1860, 1860-1914, and 1914 on, Charles Woodman deprecated the fact that so many of our meetings still cling to outworn modes of religious education practicable in former periods but utterly unsuitable for the age in which we now live. Five specific recommendations for effecting an agreement between present-day needs and practices were made: a cultivation of general knowledge of Quaker ways, both theoretical and practical; the development of a resultful manner of training adolescents for active church membership; the use of the historical method in Biblical instruction; the placing of special emphasis on the virgin field of training for the Christian family; and the inculcating among Quaker schools of a feeling of their responsibility for training of Christian leaders.

Here are tasks calling for education with deep spiritual insight. They afford an opportunity for real spiritual adventure in realms suitable to us because of our heritage and background. In undertaking such instruction, the Society of Friends must adopt the pedagogical methods and motives which characterize the modern scientific approach to learning. Stress must be given to an adequate development of the God-endowed nature of the individual and also to an application of personal faith to the needs of the social order, for "too often we cherish an anaemic religion powerful enough to produce an emotional religion, but too feeble to give birth to an ethical and social one."

"Friends, in the true sense, are made out of persons who have a certain state of mind. That state of mind must be created by a long, slow process, the educational method. It will only be by a fine spirit of cooperation between our churches and our church schools that we shall be able to fulfil this great task, one which by right of its heritage of spiritual truth and the record of its spiritual contribution to the world, falls naturally to the lot of the Society of Friends and which it will decline to its own peril and to humanity's continued spiritual poverty."

Following this introduction by the Chairman, four members of the Sub-Commission spoke on various phases of the problem of religious education. Wendell G. Farr, in his remarks on the psychological side of religious education, urged us to do our thinking in this field in terms of a garden. We deal with growing things, potential personalities; the fruit which we desire is that of religious living; to produce this we must give our young people the proper setting and cultivation; then, and then only, will they develop into the Christian personalities for which God destined them. He further recommended the study of human nature, both professionally and in the light of our Quaker philosophy, as an aid in helping our youth in this "becoming" process of developing fruitful Christian attitudes and habits.

"While evangelism gives us the form of our religion, only education can give us the content for that form, and if we are to successfully supply that content the main objectives of our religious education must be to instill the educational viewpoint and method in our religious instruction," declared Edgar H. Stranahan in his brief presentation of the new leadership courses being launched by the Board of Religious Education, details of which are found in two introductory pamphlets recently issued.

Two particular concerns were voiced by S. Emily Parker, Executive Secretary of the B. Y. F. A., in her emphasis on the social outreach of religion. The first was the necessity for our meetings to realize the need for, and shoulder the responsibility of adequately fitting individuals for meeting the everyday situations of life. Friends have ever been willing and able to dangle ideals before their young people, but they have not always been successful in helping them face the practical applications of those ideals. The second was a warning that as other religious groups awaken to the opportunities for linking religious ideas with social relations, and bring increasing weight to bear upon the social outreach of their organizations, Friends should remember that their Society is primarily a religious, not a humanitarian, one. To aid us in

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## Editorial

### Gleams of Light Through Darkening Clouds

THERE are plenty of situations in the world just now to distress and discourage peacemakers. It seems a far cry indeed from the high hopes entertained a few years ago for world peace, to the universal tension and turmoil of today. Our castles of peace seem to have vanished as does the mirage before the garish sun.

To the discerning, however, appear some gleams of light through the darkening clouds. The brutal aggression of Mussolini against Ethiopia may well dismay a peace-seeking world, and the imperialistic interests of other countries involved may properly give us concern. Nevertheless, while we may question some of the motives behind the League action, and while we may disagree with the policy of sanctions as applied, let us remember that for the first time in history some fifty nations of the world are actually banded together in a common program to bring an aggressor to time and call a halt to international banditry. This certainly marks some progress as compared to what happened in 1914.

For some years, with the rising tide of dictatorships and fascism, democracy has seemed to be on the defensive as weak and ineffective. That democracy has the inherent weaknesses of its very virtues, may be freely admitted, but despite all its defects it remains the bulwark of freedom-aspiring humanity seeking its highest welfare. There is increasing evidence that conditions are becoming more and more intolerable in certain fascist areas. Indeed it is generally accepted by informed observers that it was the bad internal situation in Italy that drove Mussolini on his desperate adventure into Ethiopia. Demonstration of the failure and futility of the fascist principle should check fascist trends in democratic countries, and make for the peace of the world on a broadly democratic basis.

There is encouragement in the growing realization that there is a price to be paid for enduring peace. We are reminded here of a story related of the Peace Conference negotiations in Paris in 1919. Wilson and Lloyd George, Wilson especially, had been driving hard at Clemenceau for concessions to the peace principle. One morning when they came together, the latter turned to his companions saying, "You gentlemen really want peace, do you?" On being assured in the affirmative, he said, "Very well, I think we can arrange to secure it." Wilson and Lloyd George were visibly pleased at this apparent transformation in the grim Frenchman. Whereupon Clemenceau proceeded to point out to his conferees respectively that tariffs must come down, colonial trade advantages yielded, etc. The American President and the British Premier began at once to hedge and show their discomfiture. "I see gentlemen,"

observed Clemenceau coldly, "that you do not really want peace after all—you want war." This story, which we repeat from memory, may be partly apocryphal, but it is true in essence so far as the actual situation was concerned. Peoples and governments are coming to see that the economic necessities of national life are not justly distributed, and that one means of preventing war is a willingness of some who have in abundance to share with those who are in desperate need. The mere recognition and acknowledgment of the situation, together with some inclination to meet it, mark advancement on the road to peace.

There is an unmistakable trend in this country, quite manifest in recent months and weeks, to arouse public sentiment against peace organizations and efforts as "subversive." A leader in this propaganda, incidentally, is one Admiral Standley, chosen to represent the United States in the approaching naval conference at London! Disconcerting as this is, it is at the same time a tacit recognition of the vigor and strength of the peace forces among us. There is a will to peace that is more than wishful thinking.

Moreover, confusing as are the conflicting issues—and partly because they are so conflicting—more deep thinking is being devoted right now to the issues of peace than perhaps ever before. People are seriously seeking a sound basis for the hope that is in them. This is certainly all to the good.

And finally, among other things that could be mentioned, this gleam of light and cheer: the other day an anonymous friend of peace purchased fifty thousand dollars worth of the Peace Bonds issued by the National Council for the Prevention of War! Who says no one is willing to pay the price for peace?

### A Hero of Peace Passes With Head Unbowed

NOBLE tragedy was involved in the recent passing of Arthur Henderson. In addition to his loyalty to the Christian Church, two causes were predominant in his career, two causes very closely related to each other—the welfare and rights of labor, and world peace. Both causes he has served faithfully and with distinction. He was the organizing genius of the Labor Party, whose interests he served with all his Methodist preacher fervor. Twice he saw the party of the working people entrusted with the government, with promise of continued success. In anticlimax, he died with Labor despondent in eclipse, betrayed in the house of its friends, and he himself having been defeated for a mere seat in Parliament.

In the later years of his career, his all-inclusive purpose had to do with advancing world peace. The second time



Labor came into power, he was rather fearfully conceded the post of the Foreign Office on which he was so keen. What did this plain workingman, without training in the finesse of diplomacy, to say nothing of a command of foreign policy, have to commend him for so important a post? To the surprise of his friends even, eschewing attempts at diplomatic wiles, this straight-thinking, honest-hearted man gave an excellent account of himself—and of his country. So much so that the conduct of the Foreign Office in helping to strengthen the forces of peace in Europe was the notable accomplishment of the Labor Government. In 1930, the writer was one of a group to whom Arthur Henderson, as Foreign Minister, explained the purpose and program of his government in this important connection. A few days later it was our privilege to express to him personally our great appreciation of the contribution he was making to the cause of world peace.

Soon after came the Disarmament Conference at Geneva, with Arthur Henderson as its devoted Chairman. How valiantly and persistently he strove against forbidding forces to bring some measure of positive achievement out of that conference! It was the heroic struggle of a brave heart, but a futile one. With the impasse in disarmament, the dogs of war were again unleashed. Strife on several horizons was imminent if not actually begun. Instead of disarmament came mounting armaments, with his own country joining in the hue and cry. The world seemed poised once more on the brink of catastrophe.

All that he had striven so nobly to attain seemed lost. In such a dark hour, Arthur Henderson passed on, dying,

so his friends say, of a broken heart. Yes, it was tragedy, but it was noble tragedy, for however sad his heart, he died with head unbowed, having kept the faith. Others will carry forward the torch which he kept lighted to the end.

### We Would Call This Making Peace by Example

IN our February issue this year we published an article, "Beyond Ethics," by Rabbi Cronbach of the Hebrew Union College, Cincinnati. His thesis was that as between persons or nations, ethics is not enough. Ethics implies more or less superficial and censorious judgments of others according to our own opinions as to what is "right" or "wrong." Religion, he said, carries us beyond ethics to the realm of love which judges not and is kind. He made an eloquent plea for a spirit and a demonstration of forbearing and aggressive good will that will make peace. By this method of good will, the supreme hero, he said, is he who transmutes a foe into a friend.

Such for profession. Dr. Cronbach has now come forward with a proposal for practice. He suggests that he and his fellow Jews raise a fund of five thousand dollars to be administered by the American Friends Service Committee for the relief of persecuted Nazis in Austria. "If thine enemy hunger, feed him." "Love your enemies, do good to them that hate you." Where have we seen these words? Some of our Jewish friends almost persuaded us to become Christian!

## A Call to Pacifist Patriotism

CHOOSING THIS DAY WHOM WE WILL SERVE

*This is the statement submitted by the Commission on International Relations and Peace, through its Chairman, E. Raymond Wilson, at the sessions of the Five Years Meeting of Friends in America, held at Richmond, Indiana, October 22 to 28, 1935.*

### I. THE HISTORIC POSITION OF FRIENDS

THE Society of Friends has a philosophy of existence and action made up of many testimonies, all of which have helped to make it what it is today. One of the cardinal testimonies which has been adhered to consistently in its official position for more than 250 years is the attitude toward war and peace.

Throughout these centuries a great variety of reasons have been given for Friends' opposition to war. An especially succinct summary of these arguments for our peace position is to be found in the statement adopted by the All Friends Conference held in London, 1920: "The Christian way of life revealed in the New Testament, the voice of conscience revealed in the soul, the preciousness of personality revealed by the transforming force of love, and the irrationality revealed in modern warfare, either together or singly, present grounds which, for those who feel them, make participation in war under any conditions impossible."

Perhaps a very brief discussion of some of these points may enable us to understand more clearly their meaning:

#### 1. The New Testament Argument

An excellent statement of the position of the Society of Friends is found in the Richmond Declaration of Faith: "We feel bound explicitly to avow our unshaken persuasion

that all war is utterly incompatible with the plain precepts of our divine Lord and Law giver and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies.' . . . When nations conform their laws to this divine teaching wars must, necessarily, cease."

#### 2. The Voice of Conscience

As expressed by the All Friends Conference, "The only absolute ground for an unalterable and inevitable opposition to war is one which attaches to the inherent nature of right and wrong, one which springs out of the consciousness of obligation to what the enlightened soul knows ought to be."

#### 3. The Nature of Man, or "The Philosophical Argument"

The early leaders from the days of George Fox have emphasized their belief in that of God in every man, and have taught that there is universally in man something which is worthy of respect and reverence, and such a belief should of course profoundly influence our conduct toward our fellows. If each personality is sacred—has in it a spark of the divine—then one knowing this would hardly seek to destroy what is recognized as "living temples of the spirit of God."

#### 4. Transforming Love

That Friends are opposed to war because they believe that the greatest regenerative power in the world is the power of good will is emphasized in many official statements of our Society in America as well as abroad.



### 5. *Futility and Irrationality of Modern Warfare*

The fifth argument for the Friends' Peace position is the "irrationality revealed in modern warfare," or "the Utilitarian Argument." Since the World War there have been many statements by military leaders and others to the effect that war hurts everybody, benefits no one and settles nothing. In other words, it harms not only in the loss of life, limb and property, but "in poisoned human spirits." The final damage of war is not stopped at the signing of the peace treaty, but goes on in the minds of men taught to hate or fear, and in the dislocations of international life which in turn breed other wars.

If all these arguments are taken together, we must surely conclude that "we cannot further heaven's ends by breaking heaven's laws."

### II. WORLD TRENDS SINCE 1927

Since the last Five Years Meeting in 1927, more than sixty nations have signed the Paris Pact in which the signatories "condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy," and, what is really more fundamental and far reaching, "agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

We have also witnessed the convening of the General Disarmament Conference in Geneva in 1932, to which nearly every country sent delegates and on which the hopes of countless millions of human beings around the world were focused.

Less than two years ago President Roosevelt declared that henceforth our relations with our Latin American neighbors would be characterized by a 'good neighbor policy.'

But in this same interim in our own country there have been handed down decisions as in the MacIntosh case, denying citizenship to one of high religious ideals who would not in advance declare his intention of participating in any war which the government of the United States might declare. In the case of two students at the University of California at Los Angeles, a Supreme Court decision denied that the Constitutional guarantees of religious liberty gave them any exemption on religious grounds from compulsory military training even in peace time. Even a woman, a member of the Society of Friends, who would not be liable to military service, was refused citizenship because of her opposition to war.

With some ten million people in this country unemployed, our government is spending a billion dollars a year on the army and navy, getting ready for a war which we have solemnly renounced. Appropriations have been increased for a further invasion of military training in our schools and colleges.

The Japanese army has taken over Manchuria and is now rapidly bringing the eastern part of China under its control, causing the rapid militarization of the world's oldest and most pacific nation. For two years there was war in the Gran Chaco, even though there was no official declaration of war. In Europe the drive toward German rearmament under Hitler has thrown all Europe into fear of another European war.

As this report is being written, in early October, the flames of war have broken out in Africa with the drive of Mussolini's legions into Ethiopia, while Emperor Haile Selassie frantically appeals to the League of Nations and the moral conscience of the world for help. The League of Nations has voted partial sanctions. The United States has put an embargo on shipments of munitions and warned

its citizens to stay off belligerent ships, and warned that any shipments of goods to belligerents would be at the shipper's own risk.

The question on every lip is, "Can the war be stopped, or will it engulf Europe or perhaps the world?" It is obvious that the pacifists are confronted with another real crisis.

### III. CHALLENGES TO PACIFISM TODAY

The question arises how useful it is for us to oppose war as an institution unless we recognize the factors making for war, and set ourselves resolutely to the Herculean task of trying to solve them. We are confronted by the brutal fact, as we view the apathetic and feeble efforts of many of our peace committees in local, quarterly and yearly meetings, that *we have not yet achieved an effective expression of pacifism in peace time*. Too much of our pacifism is a placid acquiescence in things which are making for war all around us, or else a futile bewilderment ending with the drowning man's gasp of helplessness when finally overwhelmed by the whirlpool of war.

#### 1. *Opposing War Without Hating People*

Can Friends maintain an utter renunciation of the war method without hating Italy or the Italians? We should be on our guard against atrocity stories, frenzied propaganda and the cultivation of the war mind.

We should recognize that some of the economic advantages which the Italians hope to obtain through seizing more territory and securing access to raw materials are things which we enjoy in our wide expanse of territory with its rich resources which were gained, in part at least, by war in the past.

#### 2. *How Far Can We Participate in Sanctions?*

The action of the League of Nations in beginning to apply sanctions brings us face to face with the question, "How far can Friends support such measures?"

There will probably be general agreement at both ends of the scale. Friends should vigorously disapprove of concerted military or naval maneuvers or blockades to enforce either peace or collective moral judgments and should, of course, oppose a League war to end war.

Friends as a whole are likely to approve of the withholding of loans and credits, and munitions, from belligerent nations and also a policy of non-recognition of territories secured through a violation of the Paris Pact. Approval will, no doubt, also be given to the action of our government in warning its citizens against travelling on ships of belligerent nations and of informing shippers that any shipment of goods to nations engaged in armed hostilities is at their own risk.

There will not be full agreement concerning how far we should go in urging non-cooperation with the belligerents by refusing to sell supplies to nations which may use them for war purposes or to buy goods from countries at war in case such embargoes are enforced by the civil authorities in this country at ports of entry or departure.

In upholding collective efforts to preserve peace by peaceful methods, it will be difficult to determine at what point we are likely to be involved in military and naval measures to punish or coerce nations and peoples. We cannot dodge facing our responsibility to help support the collective efforts of the world community to preserve peace in so far as we can without yielding our position not only against war but against force and violence.

#### 3. *Economic Readjustments*

The religious pacifists have not been as realistic and penetrating in their analysis and foresight in the present



situation as have some other radical groups, whose philosophy and methods we cannot share.

Total disarmament is the goal toward which we wish to press relentlessly, but it is an idle dream when on the one hand most populations are now severely restricted in their movements, and on the other, the accessibility to food and raw materials is denied by monopolistic control, tariff and quota restrictions, political subjugation, and financial manipulation.

The virtual collapse of the General Disarmament Conference has shown how superficial and how futile is a direct attack upon excessive armaments without also grappling with economic and political disparities which, in part at least, cause nations and peoples to build up armies and navies to seek to attain what seems to them justice.

It may be a fairly simple and obvious decision to a pacifist that he should not settle a dispute by planting a bullet in the brains of his fellow man. But what attitude is the pacifist going to take toward the economic war which expresses itself in terms of currency devaluations, tariff restrictions, economic exploitation, racial discrimination, colonial expansion, and political struggle for power, prestige, national honor, and national arrogance?

Could we not work wholeheartedly, as suggested by Sir Samuel Hoare and others, toward the reallocation of raw materials and economic advantages and prepare the way for a new policy on the part of the United States in revision of war debts, drastic lowering of tariff restrictions, and changes in our immigration policy?

#### 4. Concerted Drive for Religious Pacifism

Could not the Friends take the initiative in pushing forward a united program among pacifists throughout the country for an emergency campaign of speakers, radio addresses, young people's peace caravans, etc., cooperating with all the agencies now at work in an endeavor to keep the United States out of war? Is not the time at hand to ask hundreds of younger and older people to lay down the tasks they are now doing and devote a year's time on a volunteer basis for the promotion of peace instead of war?

Should we not call forth ministers from their pulpits, young men and women from their colleges, older men and women from their occupations, in order to engage in a nation-wide campaign to keep this country out of a threatened world war when it occurs and to build up attitudes in our people essential to effective world cooperation for the preservation of peace?

The doors are open in the churches in hundreds of places for messages of peace and good will based on the time-tested religious experience of the Friendly approach to peace. This rapid growth in the churches, of the Christian conscience against war, offers an amazing challenge to greater activity in our own peace committees if they are to rise to the leadership now open to them. Will the Five Years Meeting put one hundred young Friends in the field by the beginning of the second college semester as the Friends share in this united effort?

#### 5. Achieving Unity Among Friends

Could we not immeasurably increase the power of our own peace testimony to a divided world by displaying a larger degree of unity, love and tolerance within the Society of Friends, instead of being split into various spiritual fragments, not even honoring each other with the exchange of yearly epistles? What hope is there to expect France and Germany to sit down to a common Council table to settle their disputes if, after 250 years of service to peace, the various divisions within the Society of Friends cannot act together in love and harmony?

#### 6. Defining Our Position in Case of Another War

Approximately half the people now alive were born since the World War started. None of the students in high schools and colleges lived through the war experience, so that all attitudes on peace now have to be developed vicariously. But the Friends' peace position cannot be handed down unchanged from generation to generation like spinning wheels and pewter. It must be hammered out on the anvil of a restless and changing world. We cannot assume that it will be inherited willy nilly like freckles and red hair. Older Friends may have a fairly clear idea of what they would do if our country were involved in war, but for no young Friend has the question been answered by his own experience. Should Friends in case of another war refuse to register, claim exemption, accept non-combatant service in ambulance or medical work, serve in the Red Cross, sell Liberty Bonds, or go to prison? What were the legal rights of Friends in the last war\*, and what, now, if any, in peace time? What legal rights would conscientious objectors have in case of another war? At least three of the larger denominations (Evangelical Synod of North America, Methodist Episcopal Church, Presbyterian Church in the U. S. A.) have within the last two years passed resolutions asking for their members (chiefly in regard to military training) who are conscientious objectors the same privileges accorded members of the Society of Friends. What privileges and rights do members of the Society of Friends have either in law or in fact? Should Friends accept preferred status even if they could get it, if this privilege is denied to others holding similar views, but who are not Friends? All these and many more questions need to be threshed out in earnest and sustained discussion today if the answers are going to be living and vital challenges to the threat of war.

#### 7. Training for Leadership in Non-violence

Thinking through a personal position, however, is only a beginning. We face a world where vast political, economic, and social changes must take place if war is to be exterminated. We must accustom ourselves to the idea of change. But our real responsibility is to help shape the direction of that change and to try and see that it occurs as far as possible without violence. Thousands of young people ought to be trained every year to participate in the alleviation of conflict situations. No general with a bit of conscience would throw raw, untrained troops into battle without previous conditioning, but somehow pacifists expect that a new generation should be thrown headlong into a war-torn world and act precisely like seasoned leaders, without any intellectual or emotional preparation.

At the Institutes of International Relations held last summer by the American Friends Service Committee, less than ten per cent of the members were Friends, indicating that our meetings are by no means taking advantage of those mediums as one way of training our own leadership in even as little as two weeks of concentrated preparation for larger service in bettering international understanding.

The R. O. T. C., the National Guard, and the army, trained tens of thousands of men for two weeks or more this summer in military tactics and the military mentality, while the pacifists gave comparable training to a pitiful handful. The munitions makers are not going to give up

\*The following is from the selective draft act of 1917-1918:

"4. . . . regular or duly ordained ministers of religion . . . shall be exempt from the selective draft herein prescribed; and nothing in this Act contained shall be construed to require or compel any persons to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant; . . ."



their lucrative trade because of pious wishing and a few scattered resolutions. Some businesses still seek to expand and some exploit regardless of human values, and some farmers want higher prices for wheat and cotton and beef from the increased demand of warring nations. Governments seek national honor, power, prestige, privilege more than peace and justice. Peace is not mere absence of war, and training for pacifism is not merely training for the possible emergency of war, but for the hard and difficult task of trying to achieve and maintain justice for every human relation without violence.

#### 8. *The Development of a More Adequate Concept of Patriotism, Both National and International*

On the gate of the International House in New York City is this inscription, "Above all nations is humanity."

For the first time in history, with the signing of the Paris Pact, law and patriotism have been put on the side of peace rather than of war. It is for the peoples of the world to fill this new advantage with real meaning by the development of public opinion and governmental action to harmonize with it.

It puts a peculiarly heavy responsibility upon Friends and other pacifists to enlarge the positive and constructive aspect of our relation to our governments, so that the word "pacifism" will connote a continuous and active civic participation in our corporate life, especially in efforts to prevent and forestall war, and not merely, as the word is still generally understood, an unwillingness and inability to support the government in time of war. Could we not multiply the number and variety of experiments in serving the common good without the expectation of immediate and financial returns?

The Friends Service Camps have offered such an opportunity to a few young people during the past two summers but such activities might be increased a thousandfold.

We are mortified by the number of young Friends still

taking military training and by our failure to stem the rapid extension of military training in our schools. We should labor unceasingly for the abolition of military training and try to get this money spent for education on international relations instead of preparation for war.

Still further, pacifist patriotism would emphasize constantly the extent to which the war system, even in peace times, dominates our communities, by the use of the National Guard, compulsory military training, news reels, movies, the manufacture of war materials, pressure to dominate the schools and press for building the military mind through intimidation by teachers' oaths, military music, parades and displays, the use of holidays for the identification of patriotism with militarism, building up military establishments with relief funds, fastening military self-interest on succeeding generations by pensions, bonuses, and special political favors.

Most of Friends' votes, when it comes to voting, go to men and parties which, in turn, support larger and larger military expenditures, not to mention warfare on the financial and economic levels. How often a small minority is decisive! The United States refrained from joining the League of Nations and the World Court by only seven votes in each case.

Friends should support the consistent development of a foreign policy for our country based upon the Pact of Paris. Our provincial loyalties should expand into comprehensive loyalties in supporting a world organization for the world community by such institutions as the World Court, the International Labor Office, and the League of Nations, with reservations against the use of armed force.

We have suggested only some of the problems and responsibilities involved in this great question. If the task of achieving world peace seems immense, so are the spiritual resources upon which we can draw. But a warless world is attainable only when men believe it is possible and dedicate themselves fully to the task of achieving it.

## The Ultimate Basis of a Christian Society

BY ELBERT RUSSELL

IT is commonly asserted that force, meaning physical or military force, is the ultimate basis of human society, the last resort of governments. My present concern is that Friends may realize that it is impossible to maintain fully the Christian ideal in a society which relies ultimately upon other than spiritual forces; and that we may believe in the adequacy of truth, justice, and love for all the needs of government. At the Universal Christian Conference on Life and Work held in Stockholm in 1925, which I had the privilege of attending as a representative of the Five Years Meeting of Friends, the Bishop of Winchester said: "Unless Christ be Lord of all our life, he cannot be Lord of any part of it." This was his interpretation of Jesus' saying, "He that loveth father or mother more than me, is not worthy of me." There is no place in the Christian faith for a divided loyalty.

In the things of the spirit there are cer-

*This is the substance of an eloquent and penetrating presentation given October 23, 1935, at the sessions of the Five Years Meeting of Friends, held at Richmond, Indiana. Elbert Russell is Dean of the School of Religion at Duke University.*

tain key virtues on which others depend. An ancient sage has said, "If a man has not courage, he has no virtue." All other virtues fail from cowardice, where courage is lacking. In the sphere of government, if the ultimate reliance is on physical force, this fact destroys the possibility of a society organized on Christian principles. The principles of the kingdom of God are truth, mercy, justice, and brotherhood. It is not merely a question whether these Christian virtues may prove at times to be insufficient. Physical and military forces, for that matter, have proven a broken reed too often in civil

and political history. The vital point is that reliance upon physical force destroys the possibility of using the powers of truth, righteousness and good will effectively. Too few realize that we are trying to face both ways in our modern society; that it is half-pagan and half-Christian.

When I was in England, I learned of a drink called "arf and arf." I did not taste it, but it seemed to have a demoralizing effect upon the drinker. One cause of the unrest and trouble which Christians find in our present society is that it is "arf and arf." It is no more possible for a society to exist peacefully and securely in the long run, half-pagan and half-Christian, than it was once for the nation to exist half-slave and half-free.

#### THE REMORSELESS LOGIC OF FORCE

If the ultimate reliance of society is upon force, that force must be adequate for the severest crises or the whole struc-



ture is in danger. This is true both of civil society and for the relations of nations with each other. In the modern world, whether it is civil society trying to protect itself from criminals, or whether it is in the relations of nations with each other, if force is to be the ultimate reliance, that force must be prepared for in advance. If it is protection against crime at home, sheriffs and policemen, detectives and "G" men require elaborate organization, financing and instruction. If it be against foreign foes, the preparation of armies, navies, and air squadrons is more difficult, and therefore more necessary in advance.

A modern democracy will not undergo the discipline or make the financial sacrifices for such adequate forces without elaborate psychological preparation. The people must be induced to suspect, fear and hate other classes and other nations, before they will give the government their support in the preparation of adequate forces upon which it may rely in emergencies. This requires not only an emotional background but an accepted philosophy of force. Such preparation can only come when the voters are convinced of the necessity and the effectiveness of force and the righteousness of its use. They must believe that Might is the only safe guardian of Right; that human nature is essentially evil; that man is a fighting animal, and that there are no means of adequately restraining and controlling him except by physical force.

#### FORCE MAKES GOOD WILL IMPOTENT

The very existence of classes of men trained and devoted to the task of over-awing their neighbors by the show of force or of restraining them by the use of it, adds to the effectiveness of such a philosophy of force and to its emotional accompaniments. The War Department is interested in the increase of the officers' corps and the R. O. T. C. quite as much for their effectiveness in propagating a political philosophy of force as for any actual strength they can give to the forces themselves. The doctrine of the "totalitarian State" and the Facists' political philosophy grow quite as much out of the use of physical force to maintain a revolutionary government, as from the convictions of normal society as to the need of Brown Shirts and Black Shirts. The building up of forces deemed adequate for ultimate emergencies not only absorbs the means and the men needed for attempting to build a society on the basis of justice and good will, but they create an atmosphere in which these forces are ineffective. In an atmosphere of suspicion, fear and hatred, reason is helpless, good will impotent, and mutual confidence, cooperation and frankness are difficult. Politicians, munition makers

and vendors of war supplies use the means of publicity to create an atmosphere in which the Christian pacifist's philosophy seems foolishness.

Before the World War, Norman Angell (in "The Great Illusion") tried to tell the statesmen of Europe that no nation could wage a modern war and prosper, but the attitude that built and trusted great armies and armaments made men unable to see the truth in his teaching. The state of mind created by war, no less than the attitude incident to the preparation for war, prevents common sense and reason from getting a hearing. After the World War I made a statement that it would take ten years for Europe to get rational again. It is evident that my allowance was too short by half at least! When Keynes told the leaders of Europe of the disastrous economic consequences of the peace of Versailles, he could not get a hearing. The treaty-makers thought they could both cripple Germany economically and still get enormous reparations from her! They thought she could pay huge sums without invading their own markets! They thought a peace founded on revenge and robbery could be a lasting peace!

#### TWO METHODS MUTUALLY EXCLUSIVE

It is evident, therefore, that we may try Jesus' method of building a society whose ultimate reliance is the convincing power of truth and the winning power of kindness, justice and good will; or we may continue to attempt the building of a society whose fundamental hope of safety lies in superior military forces; but we cannot do both successfully.

It is evident that there can be no place for liberty in such a society, not even for liberty of conscience. Reliance on force requires in crises unquestioning and utter obedience. Democratic America found that we could not carry on a war by having an informed citizenship debate policies and make military decisions by ballot; just as the Russian Bolsheviks discovered that they could not carry on a war by a debating society among the soldiers. In a "totalitarian State," there is no place for the conscientious objector

nor for supreme loyalty to the kingdom of Christ.

The ultimate reliance of the Christian society must be upon the sufficiency of spiritual forces. The Christian who believes that God is love believes that love is omnipotent. He follows Christ in eschewing the sword and in relying to the uttermost upon the power of the spoken word, the living witness and the conquering Cross of unselfish love. Jesus' method was not merely a negative one. He sought the success of his mission by destroying what is evil through the fire of conviction and by building up the kingdom of brotherhood by the seed of his word. To get these good results it is only necessary, he believed, to make the tree good and fruitful.

#### FACING THE ALTERNATIVE

Our traditional reliance on external force tends not only to blind us to its limitations and failures, but it also prevents the development of an active faith in the efficacy of spiritual powers. People often say, when we seem extreme in our pacifism, "But you would not be willing to do without the army and navy entirely, would you?" It would be helpful to face that alternative with Christian imagination. Suppose Congress should decree that after 1940 the army and navy should be abolished—how would it affect our interest in our international relations and our foreign policy? Would we not say at once that we must so shape our policies in the intervening years that by 1940 we would have no enemies? It would give us a new interest in the stability and civilization and Christian spirit of our neighbors. We would devote our energies to making them our friends. If we were wise, we should put a large part of our present military and naval budget into genuinely unselfish missionary work in countries like Mexico and Japan.

We know of other ways to disarm other peoples of their hostility. We should adhere to the World Court, assuring the world that we desire nothing but what an impartial court of justice decides is our right. We should continue to give active help to all peoples who are in need. We should be interested in a fairer distribution of markets and raw materials.

American generosity helped to feed some two million German children following the World War. Altogether it cost us the price of a first-class submarine; but while this generation lives and remembers, we are in no danger of attack from Germany, unless we provoke it. A tithe of our budget for armaments spent in these ways, coupled with the spirit of world cooperation and the practice of scrupulous justice, would make us secure as no armaments could ever do.

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## THE ALTERNATIVE CLOSE HOME

Sometimes my students, wishing to find out how far my Christian "non-resistance" might go, say, "But, Professor, you would not be willing to abolish the police, would you?" It is helpful to face this issue realistically and to ask ourselves, how it would affect our attitude, if we knew that after ten years we were to have no constables or police, courts or jails. It would certainly give us at once a new interest in the classes which we now neglect. "If there are to be no policemen to protect us from criminals," we would say, "we must see to it that there are no criminals. We must turn our energies from preventing crime to preventing criminals."

We know that it is possible to make trustworthy neighbors and fellow-citizens. We are such ourselves. We need no policemen to keep us from robbing and killing our neighbors. Influences have come into the lives of most of our neighbors also that make for good conduct. They are not better by nature than others. They are of the same clay and blood as the criminals from other sec-

tions who make up the sorry stream of offenders through the municipal courts. We can prevent the crime that is bred in other sections of our cities by making effective there the influences that make good citizens of us and our immediate neighbors.

If we knew that we were to have no policemen, we should at once have a fresh interest in the neglected quarters, and in the neglected families and children of our cities. We would want to take the money and personal energies now spent on policemen, courts, jails and reformatories and spend them on sanitation, paving, housing and playgrounds in these quarters. We would want to give them the best schools, in which character as well as mathematics should be taught. We would want vacation Bible schools, Sunday Schools and churches for them,—as good as we enjoy and as we want for our children. These are the institutions and influences that make the tree good and so insure good fruit. If we would do this, we should be far more secure at the end of ten years than we are now. For our trust in external compulsion today is a notorious and costly failure.

## DISARMAMENT BY EXAMPLE

Some years ago in a North Carolina city a policeman was assigned to the worst beat in the city. It had a reputation for running the policemen out. He went down and looked the situation over. He saw the boy gangs to whom the "cop" was fair game; the gangs of hoodlums and criminals in the making who looked on him as a natural enemy; the hang-outs of criminals; and the openly hostile residents. He knew that he could not club these people into law-abiding citizens. He hired a vacant hall and started a Sunday School. Before long parents began to come with the children and a church was started. Today the policeman walks his beat among his friends and he has little to do to enforce law and keep order. He was wiser for his generation than many of the children of light.

Only by putting our faith, money and consecrated energies into those influences and institutions that make the tree good may we hope to escape the present perils of lawlessness, anarchy and war and re-establish the public welfare on a secure basis.

## Peace—A Progressive Revelation

BY CHARLES M. WOODMAN

IT is today a recognized fact that the Biblical position on the question of peace is progressive. It rises from lower to higher levels; it changes from the negative to the positive position. It declares for "an eye for an eye," and then commands us to love one another. In the Old Testament war is several times not only condoned but commanded. Military aggressiveness against other nations, including helpless women and children, is a part of the accepted and divinely approved program.

The great prophets foretold a day when strife would cease, and Jesus literally lived as well as taught in the power of that spirit which, when practised as he practised it, does away with the cause of all war.

When people quote the Bible as war-rant for war, they show their ignorance of what the Bible is—a progressive revelation on this important subject. In fact, whenever the Bible is interpreted in all its parts as of equal ethical and moral value, the Quaker position on war is cut away from under the Society of Friends.

The Kingdom of God is greater than any nation, and invariably finds itself in conflict with a great many national positions. God's will and righteousness were always held to be greater than the He-

brew nation. He broke the national vessel that would not hold his truth. The Kingdom of God in the teachings of Jesus superseded the Jewish nation. The nation was doomed, the Kingdom had come, and was yet to come, until all nations should pay the tribute of obedience.

Again and again in the course of history, the voice of the Spirit has been louder than the voice of any earthly ruler or government, and the claims of the Kingdom have been greater than any national claims. Witness the struggle for the right of free worship in England in the Seventeenth Century. Those who bore witness to this right suffered, but eventually the nation moved up to take the position. Repeatedly those who heard and heeded the voice of conscience have heard and ignored the voice of the nation. Repeatedly the nation has stoned, burned or hung such protesters as traitors, and later raised monuments to them as great national pioneers.

The will to peace, based on the teachings of Jesus, finds its base on four great fundamental positions which Jesus incorporated in his life and teachings. They are expressed in the following phrases: the fatherhood of God, the brotherhood of man, the sacredness of personality, and love as a supreme force in human life.

We can do a number of things with such a list of principles as that.

First, we can disregard them as fancies of a well-meaning but deluded soul. Behold this dreamer cometh," was said not only of Joseph, but also of Jesus—when he lived, and many times since. It is said in ridicule of the pacifist today. We should remember in this connection that the literal meaning of the word pacifist is peacemaker, and Jesus said that the peacemakers were blessed because they were the children of God. Men have always scoffed at things that were difficult to do, and peacemaking is one of the most difficult of human tasks.

Second, we can recognize these statements of Jesus as doubtless true, but idealistic and impossible of realization: as envisaging a kind of happy, longed-for, and hoped-for world, but too far away to have any practical value, or any bearing on how we live now. The conscientious objector answered the army officer who reprimanded him for disobedience to military command by saying that he was obedient only to the laws of the Kingdom of God. But the army officer answered by saying that the Kingdom of God had not yet come. "It may not have come for you," the young man replied, "but it has come for me." Any progress



in the Kingdom of God anywhere on earth began when the principles of the Kingdom found a field for growth in some man's heart and life.

Third, we can accept these principles as the rule for common faith and practice. Jesus did just that, and the power of his life goes sweeping down the centuries with ever increasing momentum. St. Francis of Assisi did just that—and shocked and amazed his own Church, then aroused it to undertake a much needed housecleaning. Gandhi accepted these principles as a force to work with,

and what he forced the British Empire to do in spite of her army and navy is a record of recent history. No man has yet measured the power of love as expressed in non-violent resistance.

It has been nineteen hundred years since the days of Jesus, but only the introductory chapter has yet been written of the power and eventual influence of the principles of the fatherhood of God, the brotherhood of man, the sacredness of personality, and the supreme power of love. The completed volume lies in the far distant future.

The North Star waited milleniums in the sky before men discovered how to use it in the common compass. Electricity waited from the dawn of creation until men learned how to use it in dynamo and motor and light. The tides of the ocean still wait with unmeasured power for man to provide a harness. Just so these eternal principles of Jesus shine as eternal lights in the firmament of human thinking, waiting for men to incorporate them into the Will for Peace.

Richmond, Indiana.

## Choose the Perils of Peace!

BY THE RT. REV. E. W. BARNES, D.D.

OUR civilization is at a stage when, owing to invention and discovery, the material well-being of mankind can rise to heights undreamed of even two generations ago. We might now create a Golden Age of progress, through the steady conquest of Nature and the gradual control of disease. But it seems as if, like malicious children, we are going to use our new knowledge and power against one another. The result can be fairly clearly foreseen. The young men of the best physical stocks of the foremost races of the world will be eliminated. The torch of civilization is borne forward by a few. Blot them out and it will be extinguished. Our era—the greatest in human history—will end.

Because preparations for war will thus certainly lead to ruin, we who are against war urge in Christ's name that statesmen should choose the perils of peace.

We know that one-sided disarmament is a risk for the country which adopts it. But if that country sets a moral standard for the world, higher than has hitherto been reached in international politics, is the risk not worth taking?

Think of the situation as it is today. There are, first of all, the private armament firms and war-mongers in close alliance. We see individuals for their private gain fomenting the fears and passions which lead to war, cynically selling aeroplanes and poison gases to both nations who are, or will be, in conflict. There are private agreements among armament groups in different countries: among them they parcel out the world.

Surely we are right to plead that such a sorry trade should cease, to urge upon our Governments that they shall—at the very least—give an example to the world by refusing to license the export of munitions of war and by keeping in their own hands the manufacture of such munitions as it deems necessary for national safety. But can we not go further?

*Dr. Barnes, the celebrated Bishop of Birmingham, is one of the most distinguished figures in British religious life. His voice in recent years has been compelling wide respect for his courageous work in building public opinion for substitutes for the war system.*

Ought we not, in Christ's name, to take greater risks?

We all know—I have never found a well-informed man to doubt it—that, whatever conventions be signed in peacetime, every nation which possesses military aeroplanes will within a fortnight of the next outbreak of hostilities with which it is concerned, be using them to drop bombs and poison-gases on hostile cities. Moreover, there is no adequate defense against the raiding aeroplane. The only practical policy is crude retaliation—"An eye for an eye, a tooth for a tooth." Japanese planes fly over Vladivostock, Russian planes fly over Tokyo. In such warfare the nations must inevitably fall to the immoral level which Christ most explicitly condemned. With a moral abyss of this depth before us, can we not rightly ask our Governments and our fellow-countrymen to take a great risk and refuse to create or maintain an air-force? "Quite impossible," is the reply of most men. Well—I do not believe that any great nation would dare so to shock the conscience of the world as to use aeroplanes against one which had thus rendered itself incapable of retaliation.

Suppose the impossible—and that France treated Britain in this way. I say unhesitatingly that it would be better for western civilization that, if central London were to be destroyed, central Paris should not share the same fate. But I am convinced that what I may call the temper of the good European is far stronger and more widespread than most politicians assume. Just as we

would hate to think of the Louvre being destroyed, so the average educated Frenchman would never dream of destroying in cold blood the Elgin marbles.

Of course, each nation wants its place in the sun. Each has its *amour propre*, some type of vanity that must be satisfied, no less legitimate commercial ambitions. Not for many a century will the world be stable. There must be some apparatus for adjusting rival desires and claims. But the means to such adjustment is not war: it can only be a world tribunal like the League of Nations. Already, in the League Committees, the nations unite to overcome difficulties and dangers common to them all. Surely before long further progress will be made, the League will bring rival nations to mutual understanding, and by maintaining international justice and righteousness, will increasingly succeed in preserving peace.

In any event, if the last war has shown us one thing more clearly than another, it is that out of war you do not get peace. Force seems supremely effective when it is used successfully: it ends by being a complete disappointment. That is why Christianity is so wise in teaching that we must win men, not force them. The nation that by considerate and fair dealing has gained the good will of a rival has done more for its own security than if it had doubled its so-called defensive forces. When that Christian truth is more fully realized the cult of armaments will begin to decline.

To many our pacifist hopes will appear childish, our beliefs absurd. They are, however, Christian. And, as I see the world-situation today, through them only can we escape the misery and the degradation which come of armed conflict. Only so can we avoid that progressive degeneration of national moral standards which will otherwise in the end destroy our civilization.



# OUR YOUNG FRIENDS

## Their Plans and Purposes

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

### STUDENT VOLUNTEER CONVENTION

The twelfth quadrennial convention of the Student Volunteer Movement will be held in Indianapolis, Indiana, December 28, 1935 to January 1, 1936. Stimulating subjects for lectures and seminars, as well as leaders of great international significance, make this gathering of great interest and importance to young Friends. It is both hoped and expected that there will be a good representation of students from Friends Colleges. Gifford Towle of Hartford Theological Seminary has been named the official representative of the Board of Young Friends Activities.

Some of the themes for the Convention are: Two basic Realities—Our World, Our Christ; Christianity and Its Rivals in the World Today; Missions and World Peace; Toward a Christian World Community; The Achievements of Yesterday; The Tasks of Tomorrow.

Some of the seminar subjects of particular interest to young Friends are: The Christian Fellowship and the Problem of Race; Ethical Aspects of the World-wide Christian Adventure; The Christian Fellowship and World Peace; The Christian Fellowship in Relation to Current Political Trends; The Adequacy of Christian Faith for Human Needs; The Christian Fellowship and Industrial Problems; Religious Liberty and the Modern State.

Among the notable leaders will be Toyohiko Kagawa, T. Z. Koo, leader of Chinese students in thought and action, William Temple, Archbishop of York, Reinhold Niebuhr, Basil Matthews, John A. MacKay, Henry Von Dusen, John R. Mott, and Robert E. Speer.

Registration for the Convention should be made as soon as possible. Student registration of course will be made through the respective colleges. Non-college registration will of necessity be limited, so that it is important that such registrations be in as quickly as possible. The registration fee is six dollars. Blanks may be had by writing to the B. Y. F. A. office or directly to the Student Volunteer Movement, 254 Fourth Avenue, New York City. It might be well to state that the sessions will be open only to those who have registered; young Friends who hope to attend the convention must be sure to make proper arrangements. Any additional questions in regard to this convention will be gladly answered by the Executive Secretary of the B. Y. F. A.

### ANNUAL Y. F. BOARD MEETING

The annual meeting of the Board of Young Friends Activities will be held in Indianapolis this year instead of in Richmond according to the usual custom. The fact that the Student Volunteer Convention will be in session, with the possibility of a number of young Friends from various Friends colleges being in attendance, made Indianapolis an attractive place of meeting. Furthermore, the kindness of Indianapolis Friends in offering hospitality was an additional inducement. Any young Friend expecting to attend the meeting of the Board is urged to write Herschel Folger, 1241 North Alabama St., Indianapolis, Indiana, immediately.

Another item of great interest will be the supper meeting on Sunday evening, December 29. The Student Volunteer Convention has set aside the time between 4:45 and 7:00 p. m. for supper meetings of denominational groups. This affords an opportunity for young Friends in attendance at the Board meeting to share with those registered at the Convention. Arrangements have been made with members of First Friends Church, Indianapolis, for supper at the low cost of twenty-five cents. Gifford Towle of Hartford Theological Seminary, who was named by the Executive Committee of the B. Y. F. A. as their special representative, will share with young Friends his impressions of the reactions to the Student Volunteer Convention. Merle L. Davis, Errol T. Elliott, Walter C. Woodward, and S. Emily Parker will be on hand to share with the group.

The Board will have a further privilege in the presence of Doris Abraham, an English young Friend, now a student at Pendle Hill. English and American young Friends have always profited by intervisitation between their groups, and additional opportunity will here be afforded to continue the strengthening of our fellowship through Doris Abraham.

The future service of the Board of Young Friends Activities needs the serious consideration of many young Friends. It is hoped that a large number will find their way to Indianapolis, December 27 to January 1.

Yearly Meeting Young Friends Superintendents will have more information. Write either to them or to the Executive Secretary of the B. Y. F. A. in regard to transportation, but plan now to join up with your Yearly Meeting delegation, and come to Indianapolis for a great week-end of Friendly fellowship.

### B. Y. F. A. LIBRARY

One of the purposes of the Board of Young Friends Activities is to serve as a channel through which young Friends may receive stimulus and help both in Christian nurture and Friendly training. Every opportunity is taken to render such service. It seemed that the collection and distribution of books on subjects of vital concern would be one tangible way of performing such service. To do this on any extensive scale, however, meant extravagance beyond our limited means. But necessity is the mother of invention—at least so it proved in this case! The Executive Secretary sent to older Friends who had expressed interest in and concern for young Friends' projects a letter asking them to autograph and donate to a Young Friends Circulating Library one book which they felt young Friends should read. This meant that not only would young Friends have a wide selection of valuable books, but that this sharing process between old and young Friends would be of mutual benefit. While the response was not one hundred per cent, many fine books were received, some of which are mentioned below. From time to time, the books which have been given to us will be listed on this page. Write the B. Y. F. A. office for the complete list of books and for plans for circulating them. Take advantage of this opportunity today!

Social Salvation.....John C. Bennett  
Taming Our Machines...Ralph Flanders  
The Conscription of Conscience

Lowell Harris Coate  
Thinking About Marriage

Roy A. Burkhart  
The Religious Faith of Great Men

Archer Wallace  
Economics and the Good Life

Ernest F. Johnson  
Modern Methods in the Church School

William Grime  
Religious Foundation

Edited by Rufus M. Jones  
Rethinking Religious Liberalism

Rufus M. Jones  
Bodyguard Unseen...Vincenzo D'Aquila

The Great Hunger.....Johann Bojer  
Toward Understanding Japan

Sidney L. Gulick  
The Story of Quakerism

Elizabeth Emmott  
Peace With Honour.....A. A. Milne

The Power of Non-Violence  
Richard Gregg

Halt Cry the Dead  
Edited by F. A. Barber

War is a Racket.....Smedley Butler  
Christian Youth in Action

Frank Herriott  
Youth Inspects the New World

(Association Press)  
The Jew and World Ferment

Basil Matthews



## WRITES THE SAGA OF AN "UNKNOWN" CITIZEN

Now and then one comes to the end of a revealing book with the wish that it had been his privilege to know the writer as a friend. This was our very distinct feeling in laying down the volume, "Some Incidents in My Life—A Saga of an 'Unknown' Citizen," by Frank T. Clampitt of New Providence, Iowa.

Good autobiography is more than a life sketch of its subject. Man is a part of all life to which he is related, and as he tells of himself he gives a picture of the community life and institutions of his time. Frank Clampitt does this vividly. He portrays pioneer life in a Quaker settlement in Iowa, in which he was born in 1860, and as one follows him into youth and young manhood and on through the years of maturity, he sees the remarkable development which the short span of one life has marked. While this chronicle relates primarily to New Providence and vicinity, it is quite true in general of middle western rural life of the period.

Broadly, thus, it has a wide appeal as the relation of a typical chapter of what has been termed the most distinctive feature in American history—the extension of our frontier. In narrower range, the book will be of particular interest to Friends—especially to western Friends. We freely admit a peculiar personal interest. While it was never our privilege to live in Iowa, we once belonged to Honey Creek Quarterly Meeting, of which New Providence is a part. It was this way. William Hobson, who founded the first Friends settlement in the Pacific Northwest, at what is now Newberg, Oregon, went from Honey Creek, to which the new meeting he set up was attached. Frank Clampitt knew this saint and when we read his description of William, whose "bangs" gave him "a peculiarly meek and humble appearance," we, too, in boyhood memory saw him sitting in meditation as head of the meeting. Several other Friends from the New Providence neighborhood noted in this book made their way to the newer settlement in Oregon, including the Blairs, the Jessups and the Reeces, with whom our family was quite intimately associated. And if there is this personal interest on the part of one who grew up in the Northwest, what would it be to a Southern Californian!

But the "Saga" is appealing entirely apart from its worth as a chronicle of community life and development. For one thing, it is real literature. A lover of good books himself, the author has achieved a simplicity of style, a clarity of expression and a purity of diction that make him worthy of those literary masters whom he has long admired. As

illustrative of this formative factor in the life of our farmer-author, we reproduce the following from the concluding chapter:

"But from somewhere there came to me in early life a love of books, and my chief delight has been in them and in the things associated with them. . . I have found joy in the perfected expressions of thought and feeling of our great writers, our poets, our novelists, and often in the stray gems of verse appearing in our current magazines. I have not always followed the way of least resistance by reading the lighter material at hand, but have forced myself to peruse some books requiring studious effort, and by so doing have had my reward in a broadened horizon and enlarged interests in new things. I have tried to learn some of the secrets of expression from these sources, and have felt something of the joy and the pain of trying to build my own dim perceptions into acceptable English, just as I suppose my wife has joyed or fretted in trying to fit her scraps together into some new quilt pattern."

No bookish recluse, however, is the writer. It is evident that he has been one of the constructive builders of a community life which was unusual in its civic interest and in educational development and cultural tone. Unknown citizen, he styles himself. Very well—one lays this book down feeling that the real makers of America are just such citizens in a thousand towns and country neighborhoods. Vital to the progress and character of a community is the presence of such an "unknown citizen," and blest of fortune is it if perchance it has two or three such creative spirits.

(This neatly bound book of 174 pages may be had of the Friends Book and Supply House, Richmond, Indiana. The price is two dollars.)

## THE GREAT OBJECTIVE

He set His face to do the task  
And pressed with vigor toward the goal,  
Nor special favors would He ask.  
He set His face to do the task,  
The source of evil to unmask—  
His grace, through faith, restores my soul!  
He set His face to do the task,  
And pressed with vigor toward the goal!

J. R. W.

Richmond, Indiana.

## STEWARDSHIP AIDS

Individuals or committees desiring materials appropriate to stewardship promotion may obtain for one dollar from the Layman Company, 730 Rush Street, Chicago, Illinois, a package of assorted literature—pamphlets of suggested procedure, bulletins, and playlets—for distribution among church members and officials. When you write mention THE AMERICAN FRIEND and give your denomination.

## WHAT'S IN A NAME—AT RAMALLAH?

Moses, Judah, Isa, and Hyamson—Isaac, Jacob, Muhammed, and Odysseus—these are a few of the exotic names heard when roll is called at Friends School, Ramallah, Palestine! And just as varied as their names are the pupils they represent—three Jews, one lone and lovable Greek, a jet black Negro, as well as the many native Syrians, both Christian and Moslem, of which the student body of three hundred is largely composed. Unfamiliar nomenclature, too, is found elsewhere in the personnel of school and meeting. Jamil Said, Diderika Liesveldt, and Julia Salameh—Akram Nuri, Nur al Din Abd al Hadi, and Farid Burdqush—would you call these Friendly names? Yet the first three, teachers in various Palestinian schools, are all followers of George Fox and members of the Syria and Palestine Yearly Meeting; while the last named trio, former Ramallah boys now studying in universities in the British Isles, will, it is hoped, avail themselves of the opportunity afforded by Friends House to place themselves under a continued Quaker guidance.

After a busy summer spent in conducting a school for Christian Village Teachers and a Daily Vacation Bible School, installing new and renovating old equipment at both boys' and girls' buildings, and organizing many and varied social activities, teachers at Ramallah opened school, October 1, with almost more pupils than they could accommodate. Welcome additions to the staff were Kermit and Grace Schoonover, graduates of Friends University and Hartford Theological Seminary, who are in charge of the religious work of the school. Friends will be interested to know that Grace Schoonover is a niece of Sylvester Jones of Chicago, and of Arthur Jones of Winthrop Centre. Other new arrivals from America were Amice Carter of Indiana, who returns to her former post in Home Economics, Mary Minnick of Richmond, Indiana, who replaces Katherine Haviland as music teacher, and Wilbur Braxton, a North Carolina Friend, who has taken over the classes in physics and chemistry formerly taught by James Sutton.

During the past year, visiting Friends, always welcome at Ramallah, have included Alma and Elihu Grant and Lewis Moon.

The "source material" of the above information is the October number of the breezily edited *Friends School News*, Ramallah.

The greatest danger to Quakerism today lies in its present popularity.—  
WILLIAM F. NICHOLSON.



## OUR PRACTICAL SERVICE— A CALL TO FRIENDS

The momentum gained by the sessions of the Five Years Meeting must be geared into the practical work of Friends if those sessions are to have the highest possible results. The month following the sessions was unusually meagre in financial returns. While that fact is to some degree understandable, it raises a point on which our thinking should focus. Spiritual enthusiasm and fellowship are not enough; they must bear fruit in practical returns; the final test of our religion comes with our financial support of our service.

In the issue of *THE AMERICAN FRIEND* for November 28 appeared the financial statement for the last seven months of the fiscal year, April 1 to October 31. It shows that much less than half of this year's United Budget has been raised. In attempting to meet this situation, the United Promotion Committee has sent an advisory letter to pastors and to Five Years Meeting delegates asking their co-operation in a united and immediate support of our service. One suggestion made therein was that our meetings should set aside their Christmas Sunday offerings for the United Budget fund, the money so received to go through the usual channels, with the usual credit to the respective meetings. Special gifts, beyond the yearly assessments, from individual Friends or meetings will be gladly received.

An attractive church bulletin in color, which may be used with equal facility by meetings which do or do not regularly print announcements of their church activities and programs, has been prepared, samples of which have gone out to all our pastors. On one side is printed information about the Five Years Meeting and the Peace Association (appropriate for Christmas use), while the other side is left blank for local meeting material. Groups wishing these bulletins may have them free of charge, singly or in numbers, from the United Promo-

## FRIENDLY TRAINING *for* FRIENDLY LEADERSHIP

The subject of Leadership Training occupied a large place in the interest of Friends who were in attendance at the recent sessions of the Five Years Meeting. The proposed Graduate course in the Biblical School of Friends University, Wichita, Kansas, is the expression of a similar concern. It is the outgrowth of a desire that the distinctive principles of Friends may be understood and appreciated by those who are to assume positions of leadership in our Society.

We do not ask the neighbors to raise our children. Why look to other denominations for the training of our leaders in Christian life and thought?

tion Committee, 101 South Eighth Street, Richmond, Indiana.

Between now and 1940, we can make genuine gains in our Five Years Meeting work if our energies are bent to the task of pushing unitedly our spiritual service of bringing to men the mind of Christ as interpreted by Friends. And the Christmas season should heighten our thoughtfulness for others and our eagerness to energize our service activities!

ERROL T. ELLIOTT.

## NEWS OF OUR MEETINGS AND OUR FRIENDS

Harry A. and Inez Taber Foreman, until recently residents of Columbus, Nebraska, have sold their home and business there, preparatory to removal to a southwestern State, probably Arizona, where it was hoped the climate will be more favorable to the health of their son Charles.

\* \* \* \*

Emily Kissick Hottenstein, formerly head of the Department of Education at Nebraska Central College, who has resided at Richmond, Indiana, for the past few years, is resident head of the

women's dormitory and a member of the Faculty in the English Department at Friends University, Wichita, Kansas.

\* \* \* \*

Members of the Friends Meeting at New Castle, Indiana have been enjoying a "Spiritual Pilgrimage" under the capable leadership of Leslie D. Shaffer, pastor at Cincinnati, Ohio. The theme of the week's meetings was "The Lord's Prayer," and at each service a different phrase was considered. Spiritual interest and aspiration among attenders were quickened by the refreshing and thought-provoking talks which led to the discovery that the whole of life is covered by this master prayer, full of implications that are inspiring and challenging.

Leslie Shaffer won a warm place in the hearts of all. His beautiful voice and musical interpretations were an added inspiration. The visitation in the homes of the members of the Meeting was a delightful and effective part of the week's effort. Much of the success of the "Pilgrimage" was the thoughtful planning and whole-hearted cooperation of Robert and Ardene Cope.

\* \* \* \*

Approximately one hundred persons attended the annual Father and Son banquet held recently in the Friends Church at Wabash, Indiana. A musical program preceded the dinner, while the meal itself was interspersed with appropriate talks and songs, under the direction of Von Williams, toastmaster. Following the main address of the evening by Parvin Bond of Fairmount, Indiana, fathers and sons present mutually pledged to each other their devotion and loyalty. . . December 1 was set aside by the Wabash Friends Bible School as Missionary Sunday, and the entire collection of that morning, both regular and special offerings, went to the support of Friends missions.

## YOUR QUAKER PERIODICALS

In the wealth of reading matter available, do you choose the best? A year's subscription to the *London Friend* will prove of great inspirational value, either to yourself or to a friend. Try it for 1936! Price \$3.75.

*Friends' Quarterly Examiner*, also an exceptionally fine publication, with its longer essays and poems by English and American Friends, is \$2.00 a year.

*The Journal of Friends Historical Society* (London), at \$1.25, appeals to all persons interested in Quaker history at home and abroad. Back numbers and Supplements also available.

Solve your holiday gift problem in a Friendly way. Sample copies on request.

ANNA W. HUTCHINSON, American Agent, 304 Arch St., Philadelphia



Delegates to the Five Years Meeting from Wilmington Yearly Meeting, along with several interested Friends, were guests at a Sunday afternoon tea given recently by Burritt M. Hiatt and his wife in their home at Wilmington, Ohio. At that time reports of the October sessions were heard, and an organization perfected for the circulation and interpretation of the findings of the 1935 Five Years Meeting, as expressed in the Commission reports, to local meetings throughout the Yearly Meeting.

\* \* \* \*

Westfield Friends recently surprised their pastor and his wife, Orval H. and Lois M. Cox, with a basket supper. After a social time together, a short program was given, at the conclusion of which an envelope containing fifty dollars from the Women's organization and eighty-five dollars from the Men's Bible Class, as well as numerous other gifts of groceries and table linen, was presented to them.

The centennial of their Meeting was observed November 24, in a very simple fashion in keeping with the spirit of early Friends. Following the morning service, and after a period of silence, a history of the meeting was presented. This history, written and read by Mary Baldwin, was interspersed by two dialogues portraying actual happenings among pioneer Quakers.

A two-weeks' meeting was held in the Westfield, Indiana, Friends Church, by Charles H. Stalker of Columbus, Ohio, a member of Ohio Yearly Meeting, and the local pastor, Orval H. Cox. Before the meeting was finished, other Westfield Churches gladly joined forces with the Friends in what became union services.

### AMONG OUR QUARTERLY MEETINGS

Salem Quarterly Meeting, Iowa Yearly Meeting, was held at Stockport, Iowa, November 23-24, with pastors and representatives present from all meetings in the Quarter. The message of the morning worship hour was given by Willard Reynolds of West Branch. The Friendly fellowship of the noon hour, with the meal served by the women of a neighboring church, was much enjoyed. Following the afternoon business meeting, Willard Reynolds told of the recent sessions of the Five Years Meeting. In the open forum on Sunday afternoon, several persons participated helpfully in the discussion on Prohibition and Public Morals, and Guy Hunting of Salem spoke effectively on the text from Genesis, "Am I my brother's keeper?"

\* \* \* \*

A full and vivid resume of the recent Five Years Meeting sessions by Caspar and Elizabeth Hanson, of Stickney, South Dakota, was the main feature of

the Wessington Springs, South Dakota, Quarterly Meeting, Nebraska Yearly Meeting, held November 23-24 at the Harmony Meetinghouse. Representatives from all three constituent Monthly Meetings were present. Two carloads of people came from Aurora, while William and Viola Williamson of Empire drove over three hundred miles to attend the sessions. Everett V. Puckett, a former resident of Nebraska, now pastor at Harmony, was warmly welcomed by the meeting. A report was given of the resultful evangelistic meetings held at Aurora by Inez Batchelor and Nettie Springer, who are continuing their work in the other meetings of the Quarter.

\* \* \* \*

Bear Creek Quarterly Meeting, Iowa Yearly Meeting, was held November 9-10 at Des Moines, Iowa, with a goodly number of pastors and members present.

Richard R. Newby, Yearly Meeting Superintendent, was a welcome attendee.

In the opening session, Paul Barnett, pastor at Bear Creek, spoke helpfully on "The Affirmation of Faith," while the noon luncheon and fellowship hour was followed by an afternoon business session.

At the evening dinner session held in the Church basement, Paul Barnett, as Superintendent of the Young People's Department, presided. Various phases of the Peace question, the topic of the evening's discussion, were presented by the speakers: "International Peace," by Esther Danielson of Des Moines; "National Peace," by Percy M. Thomas of Des Moines; "Individual Peace," by Marie Barnett Linden; "Peace and Active Evidence," by Lucile Applegate of Bear Creek. Appropriate music added to the effectiveness of the program, which was

## Give Books This Christmas

If requested, we shall be glad to wrap your book as a gift, enclosing your card, and mail directly to the address given us. Here are some suggestions for late shoppers.

### Adventure for Happiness

By S. Parkes Cadman

Dr. Cadman believes that even in our present seeming chaos there are great possibilities for happiness common to all men. In this new book he counts the world's spiritual riches and describes the sources of happiness through which peace and serenity may be found. \$1.90.

### A Book of Chapel Talks

By Elbert Russell

Stressing the basic elements of personal religion, Christian character and personality, these sixty-two short talks are invigorating, direct, and rich in illustrations. It is the author's purpose "not merely to indicate where safe paths once were but where in the nature of things practicable, paths in the spiritual world must always be." \$1.00.

### The Religious Poems of John G. Whittier

The religious poems of our Quaker poet have long been a source of inspiration and strength. This collection with the fine interpretative essay by Augustus T. Murray makes a most acceptable Christmas gift. \$1.00.

### The Bible: An American Translation

By Dr. J. M. P. Smith and Dr. Edgar Goodspeed

It is most fitting that on the 400th anniversary of the printing of the first English Bible should appear this new, popular edition of the *American Translation* by these distinguished scholars. Modern scholarship renews the vigor with which the Bible's great messages meet the problems of contemporary living. \$2.00.

### The Power to See It Through

By Harry Emerson Fosdick

In these sermons on Christianity today are reflected the vigor, insight, courage, and simplicity which characterize all of Dr. Fosdick's messages. To the problems of our modern day he applies a Christianity that is active, practical, and brotherly. \$1.50.

## FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



followed by a much enjoyed recreational hour.

\* \* \* \*

Friendswood Quarterly Meeting, Kansas Yearly Meeting, was held November 22-24 at the Bayshore and Friendswood Churches, Friendswood, Texas, with Gervas A. Carey, Dean of the Bible School of Friends University, guest speaker at most of the sessions.

The three-day gathering began with the meeting on Ministry and Oversight, which was followed by a crab supper served by the Bayshore Christian Endeavorers in the basement of their Church. The evening Christian Endeavor session was in charge of the young people, whom Gervas Carey addressed most appropriately.

The Saturday session at Friendswood Church began with a morning meeting for worship, continued with a basket dinner and an afternoon business meeting, and culminated in the Peace program sponsored by the Peace Committee, which had asked Gervas Carey to speak on that important subject.

Sunday services were held in both the Friendswood and Bayshore Churches with Dean Carey speaking at the former in the morning and at the latter in the evening. Late that night Gervas Carey, Fred Newkirk, pastor of the Friendswood Church, Harold A. Selleck, pastor of the Bayshore Church and Quarterly Meeting Superintendent, and singers from both Churches in the Quarter under the direction of Mrs. Merle Altemus, broadcast services from station KPRC.

Following the Quarterly Meeting, Gervas Carey spent a few days among Texas Friends, who appreciated his presence and message. A reunion of all members and former members of the Society of Friends in the city of Houston, November 25, was arranged in his honor.

\* \* \* \*

Westfield Quarterly Meeting, Western Yearly Meeting, was held October 5, 1935, at Eagle Creek, Indiana. The morning meeting on Ministry and Oversight, at which Leah Lawrence, of Hortonville, spoke most acceptably, was followed by a meeting for worship where Samuel Mosier of Mount Pleasant, Ohio, Ohio Yearly Meeting, was heard. He also spoke in later sessions of the Quarterly Meeting.

\* \* \* \*

Friends of Sand Creek Quarterly Meeting, Western Yearly Meeting, were glad to serve as hosts to a regional conference held November 15, at Azalia, Indiana. At this conference, one of a series of eight being sponsored throughout the Yearly Meeting by the Executive Committee of Western Yearly Meeting, the work of the various standing committees of the Yearly Meeting was presented by their respective chairmen.

## QUAKER **GEORGE** COLLEGE EST. 1893 **SCHOOL** PREPARATORY

**G** EORGE SCHOOL opened in Ninth Month for its forty-third year with every room taken. Over three hundred boys and girls are in attendance, the largest enrollment in the school's history. More than a hundred students are cousins, brothers, sisters, or children of former students. More than half of the students are children of Friends.

Application for entrance in 1936 should be made by Second Month First, if possible.

For catalogue and information, address

GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania

## FRIENDS AND CHRISTIAN EDUCATION

(Continued from page 512)

the preservation of a well-balanced program of religious education, she spoke in favor of a continued and thorough study of the faith and practices of Quakerism; warned us that before making sweeping condemnations of the evils of our social system, we should view carefully our own personal and group habits to see whether those self-same weaknesses are not inherent within us; and advocated the stressing by our agencies of education, through our leaders and our literature, of the spiritual values involved in questions of a social nature.

Asserting that worship does not come ready-made from heaven, but must be studied and practised step by step in order that it may be "in spirit and in truth," Lyra Trueblood Wolkins plead for a better implemented program of worship training in our homes, schools, and meetings. For this we need to develop technique and method, for while worship consists in an attitude of mind and soul, not in the outward manifestations of that attitude, our children need to have inculcated in them the practice of a truly Quaker worship. Many are the ways by which to teach true worship: brief devotional periods, directed silence, guided petitions, worshipful hymns, Scripture prayers, devotional poetry, and appropriate stories. The pity is that most of the books and articles dealing with this vital problem of worship training have been written by non-Friends, and so fail to treat specifically of the pure Quaker ideal of worship, of which we boast ourselves the proud possessors.

The dogmatic opinions of a dying order control our colleges. Our youth should be given a chance for a liberal education; they should not have a guarded and secretive one forced upon them. In the social and economic phases of education we are still in the wheelbarrow of inertia. The engineers of human learning are shockingly unprepared for their tasks.—GEO. D. BADGLEY.

## NEW GERMAN QUAKER HYMN BOOK

(Continued from page 506)

tioned fifty-six foreign visitors who signed the office visitors' book, that is, people calling in who are not Germans, coming from many different countries all over the world. This does not include a party of sixty English people who came one week and were invited by the Centre to spend an evening to meet English-speaking Germans. Sometimes these visitors are leaders of thought from other countries, seeking correct information or to be put in the way of obtaining it.

"Perhaps the largest number, and these mostly younger people, come to learn the language, take courses at the university, or study music at the well-known conservatoire. All this is part of the every-day routine of an international Centre, for one of the aims of our work is the interpretation of countries to each other, the building of bridges on which messengers of peace may go to and fro."

## NEW RURAL BOOK LIST AVAILABLE

A new list of almost 400 titles of books, pamphlets and periodicals, entitled, "A Guide to the Literature of Rural Life," compiled by Benson Y. Landis, has been published in a pamphlet by the Department of Research and Education, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. It is the third edition of the Guide, the first having been brought out in 1929.

Titles are arranged under thirty-six divisions, including works on history, philosophy, biography, poetry, fiction, economics, government, sociology, home-making, planning, health, social work, dramatics, music, the library, education, religion, international relations. The list contains, for example, practically all of the important books now in print on the rural church in the United States. Single copies of the "Guide to the Literature of Rural Life" are available at ten cents each. Rates for quantities on application.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



### RE-THINKING RELIGIOUS LIBERALISM

BY RUFUS M. JONES

*The Beacon Press, \$1.00*

This is an address given at the International Congress of Religious Liberals held in Copenhagen, in 1934. The purpose of the Arthur Emmons Pearson Foundation, under which auspices it was given is to promote "the advancement of mutual understanding and helpfulness between peoples of all denominations and creeds." In this time of re-thinking missions, economics, and leading branches of science, it was thought fitting to "re-think those deepest issues of life which affect its central significance." The origin and development of what is known as "Liberalism" is reviewed and the danger pointed out of "having its vision changed into a retrospect."

Liberalism is here considered first of all as "a spirit, an attitude, a state of mind, rather than a body of ideas," and liberals are known by their "loyalty to the unending pursuit of truth and by their obedience to the enlarging vision of the soul."

Assurance of direction with prophetic insight and the spirit of adventure should characterize modern leaders in developing a way of life and demonstrating religion "as the experience of exaltation when through a personal life the finite and the infinite find a point of junction." The immediate need is for those who are willing to live for others to enrich their own lives and that of society as "there can be no rich life without great loyalties which are costly." The lecturer claims that "in a fresh and peculiar sense our distraught age is turning wistfully to Christ, and the serious liberal who hopes to speak to the condition of youth today will once more discover that one of his tasks will be to reinterpret this Figure of the Ages."

### PASTORAL PSYCHOLOGY

BY KARL R. STOLTZ

*Cokesbury Press, \$2.00*

This book presents fine reading for any pastor who has some acquaintance with the present day work of the psychologist. While it presupposes some previous study and familiarity with the vocabulary of psychology, it is not super-heavy reading.

No generation of pastors has, as does this, face a people so conscious of "nerves." Pastoral work, in its direct

contact with individuals, must frequently deal with those whose emotional life is more or less strained. The pastor needs to know his psychology. The pastor is under the temptation of attempting certain lines of work which really belong to the specialist in the science of mental hygiene.

This book will give the pastor information and suggestions which should be most valuable in his dealings with emotional cases. He will be guided in discovering the methods of approaching the usual and the unusual cases he meets. He will see that it is dangerous for the unskilled to meddle with certain types of mental cases. He will find it easier to know when the specialist will need to be consulted.

Not a bit of the science of psychology has been sacrificed, as the author has also not sacrificed the role Christianity may have in helping people get emotional adjustment. The "self" is recognized as a reality who is to be reckoned with: men are not treated as mere nerve machines. The large place of service open to the pastor who knows the field of psychology and who understands how to apply some of its laws and methods, is clearly indicated.

The pastor's own mental health is considered. The commanding place of fear, inferiority disposition, sexual conflicts, and the high place of religion are carefully treated. The author is to be commended that he is not a slave to any one school of psychology, but has drawn the useful from whatever school had a contribution to make.—E. H. S.

### HIS WITNESS — STUDIES IN THE BOOK OF ACTS

BY ANDREW SLEDD

*Cokesbury Press, \$1.00*

The author has not attempted to present a discussion of the technical points found in many books on The Acts. His aim has been to grip the attention of those who are interested in knowing the facts and also the spiritual values in Luke's second book. He is to be commended for accomplishing just what he purposed to do. This, of course, does not mean that he has ignored scholarship. The author shows that he is well acquainted with the finer problems incident to an academic study of Acts.

The "Table of Contents" furnishes an outline for the book which is a genuine contribution in itself. He has gathered

the outstanding facts and events of the narrative around the characters, Stephen, Philip, Peter, and Paul. He has noted the contacts and conflicts with Roman Law, Greek Culture, Judaism's Ritual and the Eastern cults.

While the book is not startling in its newness of viewpoint, or method of presentation, it makes a definite contribution. It will be especially helpful to those who desire to make a simple study of Acts. The Sunday School teacher will gain help from it, as will also the pastor.

E. H. S.

### STORY SERMONS FOR BOYS AND GIRLS

BY CHARLES N. THORP

*Cokesbury Press, \$1.00*

The author, a Congregational minister, has here recorded thirty-seven stories, each based on a Bible incident. The language is such as to be understandable by boys and girls of the Junior age, or perhaps even younger. Any pastor or teacher in need of help in finding and formulating Bible stories for this age group, will find valuable assistance in this book. Some of the stories are from the rather unfamiliar parts of the Bible. The subjects, or titles, given to the stories are especially striking. A very wide variety of material is used.

E. H. S.

### OREGON YEARLY MEETING CONFERENCE

Ministers and Christian workers of Oregon Yearly Meeting assembled at Star, Idaho, November 5 to 7 in their annual conference. In spite of the unseasonably cold weather of the week, a goodly representation of the Yearly Meeting was in attendance, with the exception of Friends from Tacoma Quarterly Meeting.

From the very outset the spirit of fellowship and love was felt as the various topics and messages of the Conference were given. Rev. B. C. Bailey, blind pastor of the Second Presbyterian Church of Boise, Idaho, gave the first of three messages on the theme, "The Voice of the Church," at the opening service.

One session was held in the Boise Friends Meetinghouse when pastors met and discussed the particular needs and problems of their work. As a result of the discussions of this session, a plan for frequent meetings of smaller groups of pastors throughout the year is being formulated. These groups will meet for prayer and mutual counsel.

Visitors were taken to the Boise "Mechanafe" for the noon luncheon, after which they returned to Star, and the various papers and discussions of the conference program were taken up in a



series of profitable and interesting sessions that afternoon and the next day.

Friends at Star proved themselves royal entertainers in their gracious hospitality, serving meals at the church and in their homes. A number of visitors from various parts of Boise Quarterly Meeting attended the sessions of the last day.

### BIRTHS

**BETTS**—To Henry and Ardelia Betts, Des Moines, Iowa, November 4, 1935, a son, William Henry.

**INGRAM**—To Chester and Edna Stanley Ingram, Des Moines, Iowa, November 18, 1935, a daughter, Beverly Mae.

**MCCLELLAND**—To Glen and Louise Kellogg McClelland, Evansville, Indiana, November 8, 1935, a son, Robert Glen.

**SIMKIN**—To William E. and Ruth Commons Simkin, Arthurdale, West Virginia, November 22, 1935, a son, Peter.

**STANLEY**—To Walter and Marjorie Lane Stanley, Chicago, Illinois, November 11, 1935, a son, Walter Lane.

### MARRIAGES

**JONES-DRUMMOND**—At John Woolman Hall, Chicago, Illinois, November 23, 1935, Fern Drummond, daughter of George H. Drummond and wife, and Wilfred V. Jones, son of Sylvester and May Mather Jones, by the Friends ceremony.

**SCHOONMAKER-ELKINTON**—On Seventh Day, Eleventh Month, Thirtieth, Rebecca Elkinton, daughter of J. Passmore and Anna Griscom Elkinton of Moylan, Pennsylvania, to Robert S. Schoonmaker, Jr., of Philadelphia, Pennsylvania.

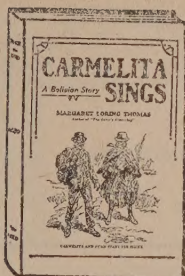
### DEATHS

**ANDREWS**—At Des Moines, Iowa, October 17, 1935, Luther Andrews, son of Benjamin and Mary Bruff Andrews. He was born at Pleasant Plain, Iowa, April 29, 1868. Funeral services were conducted by Percy M. Thomas, pastor of the First Friends Church in Des Moines, of which Luther Andrews was a member. He is survived by his wife, a son, and three daughters.

**BEAL**—At his home in Chicago, Illinois, November 18, 1935, William Robert Beal, son of the late Willard and Lenora C. Beal, in his thirty-first year. Although living in Chicago at the time, Robert Beal was a member of the Minneapolis, Minnesota, Meeting. Interment occurred in Lakewood Cemetery, Minneapolis, Millard Jones officiating.

**HARVEY**—At his farm home near Fairmount, Indiana, in the Little Ridge community in which he had spent his entire life, October 14, 1935, Hiram Harvey, son of Jehu and Rebecca Ruder Harvey, aged seventy-two years. On September 3, 1885, he was married to Sadie Bell, who, with their son, Russell, survives him. He was a birthright Friend and from early manhood was active in the work of the Bible School and Church. Following his completion of a two years' course in Bible study, taught by Richard Haworth at Fairmount Academy, he was recorded a minister and ably served several meetings in the Quarter as pastor. For the last twelve years, he was pastor of the Little Ridge Meeting and was at the time of his death Head of the Quarterly Meeting and Clerk of its Meeting on Ministry and Oversight.

## CHRISTMAS BOOKS FOR BOYS and GIRLS



### Carmelita Sings

By Margaret Loring Thomas

The story of a little Bolivian girl who lives three miles above the sea. As we follow her over the Bolivian Andes in search of her lost pet and join in her exciting adventures, we get an authentic picture of the life and customs of the country. The author, a New York Friend, has had wide experience telling stories of children of other lands. \$1.00.

### Colin Writes to Friends House

By Elfrida Vipont

Here is a book which all young Friends eight to twelve years old should read, for it tells many stories of the well-known figures of Quakerism, both of early and later periods. These stories make vivid the aspects of Quaker faith that they illustrate. Many boys and girls today know little more than did Colin about what Friends have done and are doing today. \$1.25.

### The Children's Story Caravan

Edited by Anna Pettit Broomell

All who have loved the earlier book, *The Children's Story Garden*, will welcome this new book of stories. Here are stories full of adventure, imagination, and reality—drawn from a variety of sources—all expressing definite ideals and principles of right living. \$2.00.



### Thank You God Good and Gay

These unusual English books are written to help a little child express his thankfulness in simple prayers. The books are charmingly illustrated and reverent in thought. *Thank You God* is for children 3-5 years old and *Good and Gay* for children 6-8 years old. 75 cents each.

### The Story of Jesus

By Gloria Diener

This little book giving the story of Jesus' birth and life makes an ideal gift book for Beginners or Primary children. It is unusually well written for such an inexpensive book, with many illustrations. 10 cents each; \$1.10 per dozen.

### FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

**HERBERT**—At Huntington Home, Amesbury, Massachusetts, November 11, 1935, Lucy T. Herbert, aged eighty-two years. Born in Seabrook, New Hampshire, she was a life-long and devoted member of Salem Quarterly Meeting. Most of her life was spent in Lynn, Massachusetts, where her late husband, George C. Herbert, was engaged in business. A son and a daughter survive her.

**HOLLIS**—At Des Moines, Iowa, October 25, 1935, Luella Hollis, daughter of Edward D. and Emily Richards Hollis, aged seventy-five years. She was, for over fifty years, a faithful member of

the Des Moines First Friends Church. Funeral services were conducted by her pastor, Percy M. Thomas.

**MATEER**—At Oskaloosa, Iowa, November 11, 1935, Caroline Styles Mateer, daughter of Robert and Rachel Styles. She was born at the Friends Shawnee Mission in Kansas, September 25, 1853. Her education was obtained at the Blue River Academy of Friends in Indiana, at the high school in New Sharon, Iowa, and at the Friends Seminary at West Branch, Iowa. Preceding her marriage to William Mateer in 1878, she taught in the rural schools of Iowa. Caroline Ma-



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Minute from the Adjourned Session of London  
Yearly Meeting recently held to discuss education.

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write James F. Walker, Principal.

Westtown School, Westtown, Pennsylvania

teer was a life-long Friend and, at the time of her death, a member of the New Sharon, Iowa, Meeting. One sister and one brother survive. Funeral services were conducted by Frederic E. Carter, pastor of the College Avenue Friends Meeting, Oskaloosa.

**SMALL**—At the home of his daughter, Mrs. Jasper Winslow, Greenville, North Carolina, October 12, 1935, Cornelius R. Small, aged eighty-four years. He was a birthright Friend and lived a consistent Christian life. For many years he resided at Fairmount, Indiana, where he was deeply interested in the work of the Church. Interment was at Fairmount.

**STANLEY**—At the home of her brother, Lewis Harold, Oak Grove, Missouri, September 9, 1935, Alice Harold Stanley. She was born in Hancock County, Indiana, September 12, 1864, and was a life-long member of and a zealous worker in the Friends Church. For several years she worked among Negro orphans in Indianapolis, Indiana. In 1908 she was married to Edgar Allen Stanley who survives her. For many years they made their home at Noblesville, Indiana. Funeral services were held at Oak Grove, Missouri, and at Carmel, Indiana, by William Cleaver and E. James Carter, where interment was made.

### NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

### WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

### FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

**VICKREY**—At his home in Bloomingdale, Indiana, October 15, 1935, Elbert A. Vickrey, aged sixty-one years. He was born in Bloomingdale, Indiana, and graduated from the Academy there. Later he attended Purdue University for two years. Returning to his home town, he taught manual training in the Academy for four years, before going to Richmond, Indiana, as instructor in manual training in the high school. During the twenty years they lived there, he and his wife were faithful members of the West Richmond Meeting. When his health failed, he resigned his position in the Richmond schools, and he and his wife returned to Bloomingdale, their membership being transferred to the Monthly Meeting there. His wife, Myrtle Stanley Vickrey, and his father E. S. Vickrey, survive him. Funeral services were held at the Bloomingdale Meetinghouse with Lyman G. Cosand in charge.

### WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

### NOTICE

Bible Alphabet Book with Songs, 7 cents each, 75 cents per dozen, postpaid. Address Anna M. Barker, Advance, Indiana.

### POSITION WANTED

Friend, with a son at Oberlin and a daughter at Earlham, wishes position around January 1 as housekeeper, preferably in a motherless home or for a business couple, somewhere within a radius of 200 miles from Richmond, Indiana. Please address letters, stating salary and requirements, to E. T. M., THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

## The American Friend

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of Friends in America

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57th Street Monthly Meeting—1174 East 57th  
Street, John Woolman Hall. Meeting for Wor-  
ship 10:45. Religious Forum 11:30 a. m. Gar-  
field V. Cox, Clerk, 1332 East 56th Street, Tele-  
phone Dorchester 5745.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new  
meetinghouse, Eden and Donohue Streets, Cin-  
cinnati, Ohio. Bible School, 9:45, and Meeting  
for Worship, 11:00 a. m. Minister, Leslie D.  
Shaffer; address, 2309 Highland Avenue, Cincin-  
nati, Ohio. Visitors welcome.

#### DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone  
St. Worship 11:00 a. m., Bible School 9:45 a. m.,  
Christian Endeavor 6:30 p. m. Cecil Hinshaw,  
Pastor.

#### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,  
in Noble School Bldg. Take Grand River car to  
Ohio, then two blocks north. Bible School, 10  
a. m., Meetings for Worship 11 a. m. Send names  
and addresses of people coming to Detroit to  
J. Edgar Williams, Pastor, 11332 Ohio Ave.  
Phone, Hogarth 0624.

#### MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street.  
Meeting for worship at 10:30 a. m. Pastor, H.  
Millard Jones, 135 East 37th Street.

#### NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street,  
Manhattan. Brooklyn Meeting, Lafayette and  
Washington Avenues. Meetings for worship  
First Day at 11 o'clock. Visitors welcome.

#### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East  
Spruce Street. Meeting for Worship 11 a. m.  
Pastor, William J. Murphy, 2315 E. Spruce  
Street.

#### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affili-  
ated with Five Years Meeting, 13th and Irving  
Streets, N. W.; Bible School, 9:45 a. m.; Meet-  
ing for Worship, 11 a. m. Visitors welcome.  
Friends Meeting, 2111 Florida Ave., one block  
from Conn. Ave. Meeting for Worship First-day  
at 11:00 o'clock. First-day school at 9:45. Friends  
and others interested are cordially invited.

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